

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., October 22, 1925

NEW SERIES
VOLUME XXVII, No. 43

I Believe We Will

Will what? Meet our State Board obligations again.
Why do I believe it? Because:

1. The State Board prayed for the Lord's guidance when making appropriations.
2. We have more wealth than we have ever had. No one has said, "Hard times this fall."
3. Mississippi Baptists have a worthy pride. They are unwilling for Mississippi to lose her place in the ranks of the States which are leading.
4. The growing interest in Kingdom work among our laymen contributes to our success. One hundred in one church have only recently pledged their tithe.
5. There cannot be found a State with a more consecrated and heroic corps of pastors than Mississippi has. They are as dependable as the tongue steers in a team of oxen.
6. This is the Lord's work in which we are engaged. Christ must reign. The State Board books close on this State Convention year's work October 31st. Church treasurers should send funds Monday after the fourth Sunday. Save the Cause by paying up 1925 pledges and by making your specials to State Missions large and send the specials marked: "State Missions". All others will be divided on percentage basis for all causes. From first of May to date we are \$10,000.00 ahead of the same period a year ago.

MAKE YOUR OFFERINGS LARGE.

R. B. GUNTER, *Corresponding Secretary*

FOREIGN MISSIONS

By J. G. Chastain

(The following is the report on Foreign Missions presented by request at the Tampa Bay Association, convened at Largo, Fla., October 7, 1925.)

It is a distinguished honor and a glorious privilege to be yoked up with millions of our Baptist brethren on a great program whose purpose is the conquest of the world for Christ. Our responsibility is increased immensely when we remember that Jesus Christ has planned this aggressive campaign. He has given us our marching orders and in person He is leading the great armies on to battle and to victory. Our Baptist hosts need to get a new vision of the white fields, the open doors and the urgent need of pushing the work now with all possible vigor.

The joyous news sent back to us by the missionaries on all our foreign fields floods our souls with delight. Our foreign missionaries, together with the native pastors, baptized the past year, 12,134 converts. Our schools, publishing houses, and medical missionaries are making valuable contributions to the evangelistic work which is the great end always kept in view.

The year 1925 is the Diamond Jubilee of our African Mission. A great expansion has taken place in the work, twenty churches around Lagos having become self-sustaining. They have a membership of 2,000 and united they are pressing evangelism into the regions beyond. A young man who had been a slave in Nigeria was converted, and while traveling as a servant boy and companion of one of the missionaries, developed into a great soul-winner. He preached the Gospel with the result that, in one district, nearly 700 were converted and organized into a church.

Missionary Patterson has been unable to cover all the Saki District, which embraces 12 churches and 8 out-stations. Two hundred and fourteen have recently been baptized and many others are in waiting.

The Girls' High School of Abeokuta, the Industrial School of Iwo and the College and Seminary of Ogbomosho are all full of students and are busy training the young who are to fill our churches and furnish our future pastors, evangelists and teachers.

Palestine is one of our new fields and one of the most difficult. Brother Volkovitch, our Jewish worker, himself a new convert, has suffered the bitterest persecution. He has found a large number of young Jews who believe that Jesus was the Messiah and hence they are open to the truth. Mrs. Watts has organized a W. M. Society in Jerusalem with 20 members and they are doing fine among their people. In the city of Nazareth there is a Sunday School with 123 boys and 118 girls, 241 in all. The last meeting of the women reported 80 present, and the new B. Y. P. U. is starting off hopefully. The church is growing in numbers and they are happy over the prospect of soon having their new church house. Money sent this year by brethren in Texas paid for the lot which is happily located near the Virgin's Fountain, a beautiful spring around which the boy Jesus and his younger brothers and sisters used to play and from which evidently He carried jars of water to the house for His mother.

Our greatest missionary field is China, which at present is rent asunder by civil war. Those on the field and competent to judge think there is little cause for alarm, but rather that it will help spread the Gospel. May the good Lord grant it!

The brightest star of our cause in Argentina is the work among the young people which work promises the happiest results for the churches.

Limited time and space will allow me only a brief reference to Brazil, which is easily the most prolific and prosperous of all our foreign fields. It covers an immense territory which, for convenience, is divided into two fields, The North and South Brazilian Mission respectively. They

are making gigantic strides along all lines. During the past year they have organized 18 new churches north of Bahia. Sunday School Institutes and Teacher Training Classes are in vogue everywhere, many persons winning the red and blue seals. Two Sunday Schools reached the A-1 Standard the same week. Many churches built or bought houses of worship this year. The little church at Jaguaguara built a new house, outgrew it and enlarged it all in one year. In Brazil there are 64 self-sustaining Baptist churches. On all our foreign fields the churches are pressing forward toward self-support. Notwithstanding their poverty they give their money freely to found schools, build churches and carry on every department of the work. On the different fields the tithers are numbered by hundreds. They teach their people to give and as a result God is wonderfully blessing them.

These struggling bands seem contented with nothing short of the highest and the best. One B. Y. P. U. recently reached the Standard of Excellence and other societies are pressing closely in the rear. Up-to-date methods are employed in the Children's Societies in all the churches.

But the winning of souls takes the first place. Besides the great harvest gathered into the churches by the pastors, multiplied thousands are won in the tent evangelistic meetings and special revival meetings have been held in all our large schools where great numbers have been saved.

But few moments are left to me to speak of the missionary spirit here in the home-land, which must always serve as our base of operations and the source of supply. There are many reasons for encouragement. Great revivals are being held all over the Southland and the number of baptisms is record-breaking. This has put a good taste in the mouths of our dear brethren who are assembling in the District Associations to recount their victories and lay out the work for next year.

For the past three months, in many of our Southern States, collections for foreign missions show a healthy advance over the same period in 1924. A growing interest in missionary study is indicated by the largest number of mission study classes in the history of this Department, the number for this year reaching 7,561, with 62,263 members. More than 100 of our finest young men and women have applied to our Richmond Board and are ready to start as soon as funds are available to send them. Five thousand others still in college have expressed their willingness to go wherever the Lord's Spirit may direct.

Our people have more money and are giving more than ever before. The past year Southern Baptists gave to the cause of Christ \$34,500,000, but only \$1,750,000 went to the great cause of Foreign Missions. By changing these proportions somewhat and increasing our gifts to Foreign Missions, we can save our Richmond Board from disaster and create a new record of achievement for world evangelism. We should urge upon our pastors and churches the supreme importance of pressing to completion the Program for 1925, to be followed by a healthy and vigorous projection of the Co-operative Program for 1926.

Seven women attending the W. M. U. Convention at Clarksville, Tenn., are said to have filled pulpits of the city on Sunday. We are moving fast, Brother Compere.

The Review and Expositor for October is at hand. Among other good articles it has the address of Dr. Mullins delivered at the opening of the Louisville Seminary and the Princeton Seminary, Subject: Christianity in the Modern World. There is an article by Dr. L. R. Christie of Meridian on Academic Ethics. Dr. Everett Gill, now in Europe, has an article on The Significance of American and European Christianity.

SIDE-LINES AND BY-PRODUCTS

By W. J. Epting

Many useful articles are manufactured from the left-overs in an oil refinery and these by-products are valuable, but an oil refinery would be foolish to give all their thought and expend all their energy on by-products; their chief business is to refine oil and the by-products are side-lines and are manufactured only to conserve all the values found in crude oil. An oil refinery has very little to say about its by-products; the chief business is the manufacture of oil. Oil is their specialty.

There are many useful institutions that are ours as a by-product of Christianity, but the church of God is set aside for the spiritual man and its exclusive mission is the things concerning Christ. Our chief product must be the salvation of sinners, and salvation is the result not of culture but of grace, not of merit but by the cleansing blood of the cross. We are living in a commercial age, in a time when the spirit of commercialism has saturated the very fabric of society, and also to a large extent our present-day church life. Money, money, money seems to be all the cry these days. Money seems to rule the world and to a great extent the church. Many preachers have caught the vision of gold and lost the vision of souls; when a preacher gets a passion for gold he loses a passion for souls. The servant of Christ should not be captivated by the spirit of the age and thus drawn away from the spirit of the WORD. He should live above the world in spirit; he should be entirely saved and free from it.

May the Lord save us from the spirit of commercialism and may we be possessed by an absorbing passion for souls and the spread of the Truth.

Our Christian standards have fallen, church discipline is a lost art, the church is no longer heart-broken over sin; as long as dancers take a leading part in our choirs, and card players and swearers teach in our Sunday Schools and people think they can shine for Jesus because they shine at a social we will remain powerless. The time has come when the church needs to recognize piety rather than talent, Godliness rather than knowledge, and we need to be less absorbed in sidelines and by-products and have an all absorbing passion for souls. May God send upon his people the spirit of evangelism, not in order for us to appreciate our sidelines and by-products less but that we may put a greater value upon souls.

DEBTS

By J. F. Love, Cor. Sec'y.

Doubtless there are some good people whose enthusiasm for Foreign Missions is dampened because there is a debt on the Foreign Mission Board. Perhaps some are critical of the Board because of this debt. Such do not possess full information concerning this debt. I like debt as little as any man and have honestly striven by day and by night in much labor, prayer and pleading to avoid a debt on the Foreign Mission Board. Nevertheless there is on this Board a heavy debt, and it lies heavily on my heart. Let me explain in a brief word how this debt was incurred.

1. It was incurred because of the sudden and unexpected dropping off in the receipts of the Foreign Mission Board. When the 75 Million Campaign was launched in 1919 and the pledges were taken for that Campaign, these pledges made by Baptist church members, and the part in them which had been promised the Foreign Mission Board, gave the Board as strong assurance as the Baptists of the South could give that the Board would receive at least 4 Million Dollars a year for five years. But the Board knew that some Baptists would repudiate their pledges, so the Board was cautious in its appropriations. The first year of the Campaign the

receipts of the Board were \$2,161,698.29, and due to caution in appropriations the Board had a balance of \$801,807.44. We were getting along fine, but following 1921 the receipts of the Board dropped like an elevator with a broken cable. Just when we all thought we were getting well under way collecting the pledges, this drop occurred. There was no anticipating such a calamity and the inevitable consequence of it was debt.

2. With the launching of the Campaign the denomination had instructed the Foreign Mission Board to enlarge its work adding several countries to our mission fields, and God having called an unusually large number of young people to foreign mission service, many of these were sent to the field on the high tide of the Board's receipts from the Campaign. These new countries involved missionary outlay, and these new missionaries had to be supported on the fields. Residences had to be build for them and equipment given them if their lives were to be spent effectively for Christ. But right in the midst of these necessities and these expenditures came the sudden drop in the Board's receipts. The result has been disastrous and, as we say, a debt inevitable. If the Board had received even approximately the amount which was allocated to it and which the Baptists of the South had subscribed, we would today have scores of missionaries on the field who are kept at home, have equipment for those who are on the field, appropriations for whose equipment had to stop; and we would in addition, instead of a debt, have a handsome balance.

3. Now whose debt is this? If anybody is to be criticized for this debt, who ought to be criticized? If anybody is to feel the burden of it and the responsibility of it who should feel it? If this debt is not to hang over the Board, hamper the work and break the hearts of the missionaries, who is to make the sacrifice, if sacrifice is necessary, in order to pay the debt? Shall this be the burden of the Foreign Mission Board? Every member of the Foreign Mission Board has, so far as my knowledge goes, and I confidently believe, paid every cent of his Campaign pledge, and every one of them is paying and paying liberally on the present Campaign. Not a member of the Foreign Mission Board ever receives a dollar for the laborious service which he gives the Board in studying its problems and planning its work. Shall this debt be the burden of these men? Shall the debt be the burden of the missionaries? They have given their lives to Foreign Missions, given up home, loved ones, native land and native tongue, to dwell among people of strange speech that they may herald the Good Tidings to those who sit in darkness. Already for two years denied them equipment for their work and overburdened them with tasks which new missionaries ought to have shared with them. Do you, my reader, say that the missionaries ought to bear this burden?

Well, who ought to bear it? Whose debt is it anyway? Is it not a denominational debt? Of course, the debt ought to be paid by those who still owe their pledges to God and His cause. I hope some of them will repent and pay their pledges, but knowing how it usually goes with religious pledges which are not paid promptly, my faith does not support a strong hope that relief from debt will come from that source. Then who will pay this debt? It must be paid, that is certain, and paid at the cost of retrenchment in Foreign Missions if it is not paid without such cost. Manifestly there is nobody else to pay it but those of us who have tried in the fear of God and love of a lost world to discharge our duty faithfully by the payment of our pledges and the support of the denominational program. If this debt is to be lifted and not allowed utterly to paralyze our foreign mission work, then we shall have to pay it.

Having reached the decision as to who will have to pay the debt, why should we not begin now in earnest and even at great sacrifices every one of us to pay it? If the money is to be had

and the debt paid, it must be given by individual Baptists over the South, men, women and children who love Christ. Why not get into the spirit at once and by our contributions this fall—noble, heroic, consecrated, sacrificial—cancel this debt, and with it every other debt which Southern Baptists owe? Some who paid their pledges have had special favor of God upon their business and are able to pay large sums, but most will have to sacrifice, but such a cause and such a call justify sacrifice.

In every state a great cooperative campaign is on. This campaign is carrying to the door of every Baptist in the South this debt and the needs of Christ's cause. By individual response everywhere relief and quick relief is as certain as day follows night at the rising of the sun. I would in the agony of my soul over our foreign mission debt call to my dear brethren and sisters throughout the South in every city church, every village and country church, I would call to every member of these churches to put away criticism, harsh judgment, complaining, and join hands and join gifts for one decisive canceling of this great debt.

For the encouragement of such I would from the Foreign Missions Rooms send this assurance that the money which covers this indebtedness has been spent for foreign mission service and the expenditure has brought returns in the foreign mission results. Thousands, many thousands, who five years ago did not know Christ are today exulting in His love and redemption. We have borrowed money to pay the missionaries to carry the tidings, but God has given us souls in approval of this course. The money which you pay on the debt is not spent on a hazard. You are certain of the results. They have already been realized.

A Baptist believes in soul liberty, religious liberty, civil liberty, intellectual freedom, freedom of speech and freedom of the press. He believes in all these; but the belief in all of these does not necessarily make one a Baptist. A man may believe in all these and be an atheist, an infidel, a socialist, a rationalist pure and simple. There are many other people besides Baptists who claim to believe in freedom. All sorts of people from Romanists to Bolsheviks are claiming to be the only genuine and original democrats. Don't get it into your head that you are a Baptist because you believe in freedom. Baptists believe in freedom; yes, but they believe in some other things too. They believe in God Almighty, the Maker of heaven and earth, in Jesus Christ his Son, and in the Holy Ghost. They believe in the Bible as the Word of God; and in salvation through the atoning blood of Christ. They believe in a church composed of immersed believers; and in the duty of Christians to bring the whole world to the knowledge of Jesus as Lord and Savior. One string doesn't make a piano-forte; and one article of faith doesn't make a Baptist. There are seven colors combined to make sunlight; and there are at least as many articles of faith as this in a Baptist.

Colonel W. A. Montgomery of Edwards passed away on October 12th. He was an early alumnus of Mississippi College and for years a trustee of his alma mater. He was hardly more than a lad when he entered the Confederate army, was soon made a captain, and during the Spanish-American war was colonel of the Second Mississippi Regiment. He was one of the best known men in Mississippi, having an honorable and useful past in the work of the state in the years following the civil war. He served as trustee of the State Prison Board for many years. He was one of the most highly esteemed among the Confederate Veterans. He is survived by his widow, Mrs. Elizabeth Henry Montgomery, and three sons and one daughter who are devoted to his memory. He was nearly 81 years of age.

A BAND OF GOD-TOUCHED MEN

By L. R. Scarborough

After Samuel had anointed Saul king at Mizpah, it is said, "And Saul also went home to Gibeah; and there went with him a band of men whose hearts God had touched". Immediately following the inauguration of Saul as king, the enemies of Israel began to rise up and a little while after this Saul called on the soldiery of Israel. More than 300,000 responded; and he began his great conquests which resulted in the establishment of the kingdom of Israel in the land of promise. Here is a great picture of what a leadership can do with the proper backing. Saul in those days was a great, worthy leader but his leadership would have been ineffective if he had not had a band of men whose hearts God had touched. This God-touched band is the need of Southern Baptists now.

Every pastor and his local and sectional leadership needs deacons, teachers, composing his organization, and a large group of laymen and women whose hearts God has touched. Otherwise he cannot put over the program of Christ as is committed to him.

God had a great leader in Peter at Pentecost; but he had to have one hundred twenty faithful, unafraid, consecrated men and women whose hearts God had touched to make possible the great revival. Paul was a great leader; but his leadership was doubled in its effectiveness by the band of men whose names are immortal in the New Testament, whose hearts God had touched; and they followed and backed and went with this prince of leaders. Even Jesus though divine, felt the need of a backing on the part of God-touched men; and immediately upon his inauguration, after baptism, and after his trial in the wilderness, he organized a group of twelve men whose hearts God had touched; and heaven alone will reveal the re-enforcement this band of men gave to Jesus and his gospel.

It is not enough to have a band of men. They must be men whose hearts God had touched. Every pastor needs this band of men; every associational leadership needs this band of men; every state organization, all of our Southwide and worldwide organizations, must, if they succeed, have a band of men whose hearts God has touched.

I thank God that our churches, associations, state and Southwide organizations, have these men and women. The great need of the hour is that we shall show our leadership that God has touched our hearts.

The Evidence of the Touch of God's Hand

We need to show to our leadership today in all the phases of our work the print of the Divine Hand upon our hearts; and it will appear certainly in the following ways:

1. In the joys, triumphs and power of our personal salvation.

2. In the deep, permanent conviction of our call to the service of God, to live, to give, to labor, to love, to lift, and if need be to die for his causes.

3. In the depths and heights of spiritual communion and prayer to God for power. Oh, how we need the big Hand of God upon the hearts of Southern Baptists, calling them to importuning supplication now for our causes, and their liberal support as they go afield to win men!

4. In the elements of heroic faith, faith that dares, faith that challenges the powers of evil, faith that rides triumphant over all difficulties, faith that cheers, faith that conquers, the faith of our fathers; confidence in the gospel and its power to save and heal and build is needed today as an evidence of the touch of God's hand.

5. In the comradeships and joys of an unbroken fellowship and companionship in service. We need to have a revival in brotherly love, of confidence in our leaders, of confidence in each other. The fellowship of co-operation needs to be brought afresh to our souls.

(Continued on page 6)

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RENEW PROMPTLY: Please send in your renewal promptly and
 give your old address as well as the new when writing us for a
 change. If you do not send in your renewal your name will be
 dropped from the list.
 Obsolete notices, whether direct or in the form of resolutions of
 100 words, and marriage notices of 25 words, inserted free. All
 other notices will cost one cent a word, which must ac-
 cording to the notice.

FREE FROM SIN

That is a wonderfully fine passage in the sixth
 chapter of Romans where Paul begins to explain
 the practical effect of the Gospel of Grace on
 the way people live. Of course the whole epistle
 is about Salvation by grace through faith in Jesus
 Christ. Or you may say that the subject is
 "Righteousness through faith", for righteousness
 is one of the chief words in the epistle and one
 of the outstanding words in the whole Bible. He
 says that the righteousness of which he writes
 is a righteousness of God. That is it is identi-
 cal in nature and character with the righteous-
 ness of God himself. It is God's righteousness.
 It is not only God's righteousness, it is also
 "from God", that is passed on from God to man.
 All of this is fully shown in the first chapters of
 Romans.

Now in the sixth chapter he is showing that
 it is not simply passed on to us from God me-
 chanically and as a matter of mathematics, that
 it is not merely imputed to us as theologians
 commonly say, but that it is imparted to us
 and becomes practical and operative in us, pro-
 ducing a complete revolution and renovation in
 the way we live. He asks the question which
 probably his hearers had sometimes asked him:
 "shall we continue in sin?" And answers it as
 astonished and almost indignant at the ques-
 tion: "God forbid; how shall we who died to
 continue therein". And then he recalls the
 fact of their baptism, a genuine burial which
 showed that they had died to sin and had risen
 with Christ to walk in newness of life.

And then he uses another figure of speech
 speaking after the manner of men, but the
 figures are so apt and exact and expressive that
 we hardly think of them as figures. He says,
 "We are slaves of sin, . . . and being made free
 from sin". That is you were under the owner-
 ship and absolute control of sin. But all that
 has changed. Paul is not here talking about be-
 ing freed from the condemnation of sin. He is
 talking about being freed, emancipated from the
 ownership and dominion of sin. This is not a
 question of theology, but a matter of scripture
 interpretation. It is better to get our theological
 conceptions from an accurate knowledge of the
 meaning of scripture, than to get our interpreta-
 tions from our previously formed theological
 opinions. Paul is not arguing a point in the-
 ology, he is showing how the Gospel makes pos-
 sible and will make actual a life of righteous-
 ness. He says we were made free from sin.

Now that does not mean that a Christian is
 free from sin in the sense that we say that when
 clothes are washed they are free from dirt, that
 is without any stain. But it does mean that we
 are free from sin in the same way that the ne-
 groes in the South were freed or emancipated
 by the proclamation of Lincoln during the Civil
 War. The dominion or control of sin has been
 broken. We do not any more have to serve sin.
 We may accept and declare our independence of
 it. This is the Gospel that Paul preached, and
 anything short of this is not the Gospel of Jesus
 Christ.

The issue of this is a life of righteousness in
 accord with and obedience to Jesus Christ. When
 Paul says, "If we have become united with him
 (with Jesus) in the likeness of his death, we
 shall be also in the likeness of his resurrection",
 he is not talking about a future life in another
 world, he is talking about the life we now live
 in the flesh as a life which reproduces the tri-
 umphant life of Jesus Christ. Again he says,
 "But if we died with Christ, we believe that we
 shall also live with him". He is talking about
 this present life, for he says, "Even so reckon
 also yourselves to be dead unto sin but alive
 unto God in Christ Jesus". Let us not forget
 that godliness is profitable for the life that now
 is as well as the life to come. The religion of
 Jesus begins with us right here and now, and
 demonstrates his power and purpose by trans-
 forming the lives of sinful men into the lives
 of saints and children of God, even in the midst
 of a crooked and perverse generation. The re-
 ligion that will not prove its worth here and now
 is not to be trusted for the next world.

PREACHERS AND MONEY

Paul not only urges the preachers to whom
 he writes to put their people on guard about
 the love of money, but he urges the preachers
 themselves to beware of this danger in their
 own lives. Preachers are not in any more dan-
 ger from this source than other people, but the
 mischief is greater when a preacher is the vic-
 tim than when anybody else is the victim. This
 is true of his being a victim of covetousness just
 as it is true when it is a preacher that has fallen
 into any other snare of the devil.

Everybody knows that in ninety-nine cases out
 of a hundred that the ability to make money
 does not go with the gift of preaching; and that
 in the same proportion when a preacher does
 make money he either quits preaching or his
 preaching is without power, for he himself is
 without power. The old joke that a rich preach-
 er always takes "sore throat" is not without a
 measure of truth. To be sure the Lord and the
 churches generally keep the preacher poor, so
 that not many of them have to take sore throat.
 But it is not only those who succeed in getting
 rich who are victims of covetousness. Poverty
 itself may produce the temptation to covetous-
 ness. Paul says, "They that are minded to be
 rich fall into temptation and a snare and many
 foolish and hurtful lusts, such as drown men
 in destruction and perdition". There is no surer
 way for a preacher to be bereft of power than
 to allow the love of money to lay its hand upon
 his heart and chill his Christian life and paralyze
 his ministry.

And there is no more insidious and insinuat-
 ing temptation than the love of money. There
 is probably no preacher who does not have to
 keep on his guard against it. Whenever the
 salary becomes the determining factor in his
 call to a church, then the call is not from God.
 This does not mean that he must not consider
 whether his family can live on the offered sal-
 ary, but it must not be the deciding factor.
 Whenever a man is nervous and anxious about
 what a church is going to pay him for conduct-
 ing a meeting, then he is unfit to hold a meeting.
 If he cannot cast himself on God, and trust God
 for a support, he may well question whether he
 is called to preach. If his eye brightens at the
 sight of money or his fingers itch to get hold
 of it, then he needs to go apart and ask God to
 save him from the love of money. Unless a man
 can bury himself in his ministry, being dead to
 the world, making it his one aim to make full
 proof of his ministry, willing to be poor all his
 days if God so will, then he will lack power in
 his service to the Lord and the churches.

Now incidentally, but none the less surely and
 forcefully, the exhortation to preachers to avoid
 covetousness, is a proof that God meant for the
 churches to give them adequate support. When
 Peter says: "Tend the flock of God . . . nor yet

for filthy lucre", it is proof that the pastors of
 the New Testament times were accustomed to
 be paid for their work. If they were not, then
 there would have been no occasion and no need
 of cautioning them against preaching for money.
 If they did not get pay for preaching they
 would certainly have had no temptation along
 this line. So that the man who doesn't believe
 in paying the preacher is a skinflint who repudi-
 ates the teaching of the New Testament which
 says, "They that preach the Gospel shall live
 of the Gospel"; and again, "Let him that is
 taught in the word share with him that teaches
 in all good things". The preacher and the lay-
 man alike must be on their guard lest they be-
 come money lovers and thus stop the progress
 of the Gospel in themselves and in others. If
 thine eye be single thy whole body shall be full
 of light, and remember that this means if you
 have your eye on money you can't have it on
 God.

BAD MANNERS IN PRAYER

No reference is had here to the conduct of
 irreverent and thoughtless people who show in
 any way disrespect for God while others pray.
 They are beyond the reach of this pen. But the
 thing in mind now is the blundering manner in
 which many of us make our approach to God
 when we try to pray. And be it further said
 that this criticism, if it is a criticism, does not
 originate from any observation of others when
 they pray, but from a painful consciousness of
 blundering, not to say boorishness in personal
 efforts to draw nigh to God or make supplication
 before his throne.

There are certain refinements of manner which
 characterize those who have a truly gentle spirit.
 Goodness of heart and culture of head when
 found together make the best manners in the
 world. People of this quality, though they do
 not speak of it, must often be painfully con-
 scious of the awkwardness and even offensiveness
 of those who do not know or do not care.
 Our God is infinitely good and kind. He is also
 infinitely wise. Have you ever thought how he
 must be offended by our careless, thoughtless,
 self-assertive manner of approach to him? How
 deeply sensible we should be of the truth of his
 word: "We know not how to pray (Revised Ver-
 sion) as we ought".

There are two common mistakes in praying
 which must make our coming to God very pain-
 ful to him. One of these is the perhaps uncon-
 sciously assumed attitude of ours that we are
 more interested in the accomplishment of some
 good purpose than God is and we are therefore
 trying to bring him to our point of view. It is
 almost as if we had persuaded ourselves that
 we are a bit more merciful and kind than God
 is, and were trying to convince him that we are
 right and bring him to where he would be will-
 ing to grant our request because of our being
 earnestly devoted to the right. A better knowl-
 edge of God will help us to correct this. Indeed
 a true knowledge of God is the best ground of
 faith and the best support to prayer. Don't
 imagine that God has to be persuaded to be good
 or do right. Because he is good and wise and
 merciful he permits us to come to him and ask
 for what we need and for what others need, or
 for his blessing on our work done for him. We
 come to him not to dictate to him what should
 be done, but as children willing and ready to
 have a share in carrying out his will.

Another offensive attitude in prayer is the
 whining petition that is born of unbelief or of
 only half faith. We are suppliants but not
 sycophants. God is our Father and not a tyrant.
 He is a God of loving kindness and tender mercy.
 We come not haughtily but boldly to the throne
 of grace. We come with meekness, not with
 mawkishness. There should be none of the cring-
 ing, crawling cowardice of the slave, but the
 confidence of sons. God is not honored nor
 pleased by a whimpering approach, but by the

coming of those who are glad in his presence. Our sense of unworthiness is most necessary, natural and becoming. But if we have come to know God through Jesus Christ, we cannot please him more than to claim the privilege and fellowship and blessing of sons as we come into his holy presence.

REQUEST FROM NEW ALBANY

Announcement has already been made through the columns of the Baptist Record asking that all who will attend the Baptist State Convention which meets in our city Nov. 10th to 12th notify Rev. G. W. Duncan or myself. We are glad the Baptists of Mississippi are coming among us. We want to do everything in our power to make the stay of the Messengers to this Convention as pleasant and profitable to them, as we can possibly make it, and in order that this may be done we are again urging every one who knows he will attend to advise us in advance of his coming. If we were a large city this would not be so important, but our city is not as large as are the cities where the Convention usually meets. Not only are you helping us in giving us this advance notice of your coming, but you are actually helping yourself, in that we can have you assigned to a home before you arrive and then on your arrival here you can be carried directly to the home assigned you, without any delay. I appreciate the fact that we cannot complete this part of the work for all the Messengers, but we can do a great deal of it with your assistance. We can do none of it without your assistance.

—T. E. Marshall,
Chairman Entertainment Committee.

"FOR CHRIST'S SWEET SAKE"

Last week, the Baptist Record published my appeal for help for the young woman who has tuberculosis. The appeal struck a responsive chord in the hearts of nine contributors in Mississippi, who have sent a total of \$34.50. I have sent the name and address of the young woman to each contributor, along with my receipt.

I am hoping others will respond to the appeal. I have hardly received enough to pay the railroad fare, Pullman and meal charges to get the girl to El Paso; and it will require about \$40 a week to pay her expenses after she reaches the sanatorium. Surely there are Baptists who will help this girl back to strength. The doctor says proper care now will restore her.

Contributions may be sent to me at the Baptist Hospital, New Orleans, La.

—Louis J. Bristow.

ECHOES OF THE SECOND SOUTH-WIDE ELEMENTARY CONFERENCE WHICH MET IN BIRMINGHAM SEPTEMBER 29, 30- OCTOBER 1, 1925

To me the Elementary Conference was very helpful and inspiring. I was given a greater vision of the true value of the work in the elementary department and was inspired to put forth my best effort in the advancement of His kingdom.

This was not only an inspirational meeting but it was practical, as the most vital problems our Sunday Schools are confronting were discussed in very helpful and profitable ways.

My aim for the coming months shall be to put in practice the lessons brought to us in the conference.

—(Miss) Ola Smith,
Tupelo, Miss.

Dear Miss Brown:

It gives me great pleasure to give a few of my thoughts of the Elementary Conference, which met in Birmingham a few weeks past.

It was one of the most inspiring meetings I

ever attended, because of the wonderful spirit there; as our churches of tomorrow have to be built by our girls and boys of today, I feel it a real necessity for every Sunday School worker in this department to attend these Conferences, which we hope will be held each year. It enables us to meet our Southwide workers as well as workers of other churches, giving us the opportunity to exchange ideas best suited to the training of our boys and girls.

I would love to have been divided into parts that I might have heard every Conference Leader, but as my heart was with the Juniors, I used every minute of my time with the Junior work, which Mrs. Taylor made so interesting.

We feel very grateful to the people of the churches for their helpful demonstrations; it was all great, I never enjoyed anything quite so much.

—Mrs. Wilson Moore,
Supt. Junior Department,
Meridian, Miss.,
(First Baptist.)

Wasn't it worth while?
Traveling those miles,
More than 300 strong
Studying "The Child" all day long.

God bless the dear leaders
Who took their part
In teaching us how, best
To win the heart of a little Child for Him.

Never was there such inspiration,
Never was there such information,
As we sat and listened every day
At Mrs. Wood, Misses Brown and Brockway.

You who missed the
Conference this time,
Begin to make plans
And get in line.

—Mrs. J. R. Whitaker,
Primary Teacher,
First Baptist Church,
Meridian, Miss.

"The Lord has done great things for us, whereof we are glad". The days spent in Birmingham attending the Southwide Elementary Conference could never be forgotten. Every hour was full of information and inspiration. The round-table discussions, the practical demonstrations, the exhibits of handwork, the soulful messages which lifted us up to higher planes, all helped to make this meeting a great blessing to those who work with little children.

—Mary Etta Buchanan.

"Two Bad Things About the Southwide Elementary Conference"

First: You could not be but one person; therefore could not attend but one of the splendid conferences held each morning.

Second: Every Officer and Teacher in the Elementary Department, did not make an effort big enough to get there Tuesday morning when the Conference opened and stay until the very last program was completed. They do not know how much inspiration and information they missed. Mississippi Elementary Departments, make an effort and even Sacrifice to be there next year 100% strong.

—Miss Minnie Parker,
Meridian, Miss.

Columbus Church reports 78 baptized in the past twelve months; total additions 192. The total contribution for all purposes were \$24,071.63.

Mrs. T. C. Lowrey says she has just reread The Deacon's Daughter by Dr. McConnell and wishes that everybody might read it now and make a special Thank Offering to God for his great goodness in this year of abundant crops.

Jamie Alice Cooke, nine pounds, came to gladden the home and hearts of Rev. and Mrs. J. G. Cooke, October 9, 1925.

Ten were baptized and five added by letter to the church at Enterprise in a meeting just conducted by Dr. J. C. Owen of Meridian.

Rev. Earle Ferrell, who has been serving Chalybeate Baptist Church, has resigned and is attending the Baptist Bible Institute, New Orleans, La. His address will be 2715 Magazine Street.

Mr. Forbes Yarborough, son of Dr. and Mrs. W. F. Yarborough of Hattiesburg, was married August 25th to Miss Ruby Lee James of Beaumont, Texas. He has the Department of Religious Education in Oklahoma Baptist University.

Canton Church last Sunday made a special offering to cancel a debt of \$4,000.00 on the church building. Already \$2,700.00 has been raised and the other will soon be secured. Beside this they made a special offering to State Missions which will reach \$500.00.

Hattiesburg, Miss., Oct. 13.—Fifth Avenue Baptist Church congregation will on Wednesday morning at 6:30 o'clock break ground for a new brick and stucco building. The structure will be modern in every respect. The main auditorium will seat 400, and there will be 23 Sunday School rooms, a dining room, kitchen, library, pastor's study, besides rooms for the Women's Missionary Society and the B. Y. P. U. Contractor E. C. Hearon will begin work immediately following the breaking of dirt. Preceding this there will be a service conducted by the pastor, the Rev. D. A. Youngblood, and a brief period of praise and thanksgiving. Prof. and Mrs. Ward Fenley of the Woman's College will have charge of the musical program. The Fifth Avenue congregation has outgrown its present frame building and the nearest place of worship for the students of the State Teachers' College.

Brother M. J. Derrick, the new pastor at Bowmar Ave., Vicksburg, was elected moderator of Hinds County Association, and Brother W. R. Hollingsworth of Jackson First Church, Clerk. The meeting began on Thursday night, attendance being somewhat short on account of the weather. But the crowd picked up Friday and business was good. Miss Mary Ratliff presented the Woman's work and Mrs. Mitchell of Vicksburg explained the departments shown on the chart. Dr. W. A. Hewitt had charge of the Mission discussion and drew out a number of the brethren. Mr. A. H. Doty spoke about the B. Y. P. U., Mr. E. C. Williams spoke of the Sunday School work. Brethren Simmons and Jacobs on the Laymen's work. Dr. Greenoe was chairman of the committee on committees. Dr. Lovelace of Clinton made a telling speech on Missions. The editor put in some time on the Record and on our 1925 Program. The sermon was by Pastor S. C. Rushing of Raymond and made a fine impression. He has recently come to us from Louisiana by way of the Bible Institute. The dinner was elegant and sufficient, being served in plates (and cups) in the house. After dinner miscellaneous business was dispatched and the time taken up with our Education Institutions. Mississippi College was represented by the President of the school and the President of the Board of Trustees. Drs. Hewitt and Derrick spoke for Mississippi Woman's College; Owon Williams for Clarke College and Ministerial Education; Mrs. Black for Blue Mountain and the editor for the three theological schools. Our benevolent work received hurried treatment and included the orphanage, hospitals and the old preachers. The Association will meet next year with First Church, Vicksburg, and Pastor Owen Williams is appointed to preach the sermon.

(Continued from page 3)

The touch of God's hand in an unbroken loyalty for and an unshakable co-operation in the tasks of our Master. It is reported that more than fifty per-cent, yea probably seventy-five per cent of our people have taken their hands off the plow and are sitting idly by, waiting to see what will happen. The call of the causes, the pressing needs in every field today call the men to take hold, to carry on, to do their duty.

The glorious realities of the years of co-operation in the 75 Million Campaign constitute a demonstration challenging to the angels and a tremendous call to us to come back to the willing hand, ready hand, and co-operating efforts of glorious day.

In the kindling fires of a new evangelism, God touches our hearts the fires burn in our souls. We need again to feel the lambent fire of Pentecost. Holy fires need to burn in our hearts from the touch of God's almighty hand.

The touch of power. What made conquerors out of fishermen in the apostolic days? It was not wealth nor organization nor education nor political nor social prestige. It was the power of God. Jails could not stop them. Ecclesiasticalisms and political organizations of worldwide power could not halt them. They were conquerors because the touch of God's power was on them. This is what we need today.

My prayer is that speedily, going with every pastor, every associational leadership, state leadership, Southwide leadership, there shall be a large number of men and women whose hearts God has touched. When God's hand will touch in prayer, in soul-winning, in power, we will be loyal to all the truth of his glorious gospel. We will believe it; we will love it; we will give to the quick to support it; we will put our blood between it and defeat. God help us to hear the call of the causes, the call of the Christless, and the call of the risen Christ to go forth as a band of men and women whose hearts God has touched, following the leadership of the Captain of our Salvation.

A RESOLUTION AND THE INTERPRETATION THEREOF

At the bottom of page 23 of the State Convention Annual of 1923 we find a "Resolution Regulating Membership of Boards". Number two of said resolution reads, "That no full-time paid worker for any Board or Commission of the Convention which has to do with the administration of the funds of the Convention, shall be eligible to membership on the Board or Commission which employs him, or on any similar Board or Commission".

The words, "full-time paid worker" were interpreted to include pastors of full-time churches which receive help from the Convention Board in paying their pastors.

To the writer, it seems that a plain application of this section along with its interpretation, would bar the employees of our colleges from membership on any of our Boards or Commissions. Surely our college trustees have to do with the administration of funds belonging to the Convention. If not, then the colleges do not belong to the Convention.

The interpretation as stated above seems to the writer to be unreasonable, unfair, and inconsistent.

Unreasonable, in that the pastor so affected is not an employee of the Board; but of the church which he serves, and the Convention Board is simply helping the church to pay its pastor's salary.

Unfair, because these men are called and urged to accept such positions because they are deemed equal to lead in these strategic points; and yet when they come, this interpretation says, "You may lead in the church where you serve, but

you can have no part in the direction of our Denominational Institutions".

Inconsistent, first, because while the pastor of a full-time church is barred from such membership, the pastor of a half-time church receiving as much aid from the Convention Board may hold membership on that Board or any other Board or Commission.

Second, because while the said pastor is barred, members of the church which he serves, and which receives help not only on the pastor's salary but on the church building, may be found on every Board and Commission of the Convention. For instance: The Baptist church at Clinton receives help in the erection of its new building. By this interpretation, Pastor Lovelace is barred, but Deacon Taylor is a member of the Convention Board and also a member of the Executive Committee of the Board. I am not objecting to Deacon Taylor, but only trying to show the inconsistency of the interpretation. Other members of this church are on other Boards and serving well, but Pastor Lovelace, the leader of them all is barred from all. Other cases could be cited but surely this is sufficient.

My judgment is that the coming Convention should do one of three things with reference to this matter:

First, Eliminate section two altogether and let section one govern in the selection of Board and Commission members.

Second, Revise or amend section two so as to make it read, no "full-paid employee of any Board or Commission shall be a member of the Board or Commission by which he is employed".

Third, Pass a resolution stating that hereafter the words, "full-time paid worker" shall be interpreted to mean employees who receive full-pay from, and render all service for any Board or Commission.

The writer is in no way affected by this interpretation, but is only writing in the interest of what seems to be fairness and consistency. Think it over.

Yours for service,

—Bryan Simmons.

MISSIONS AMONG MISSISSIPPI INDIANS

Note.—This paper was read before the W. M. S. at Union, and was ordered read before the Newton County Association, and was ordered printed in the Minutes, and also sent to the Baptist Record.

There are approximately 1,400 Indians in Mississippi. They are divided into colonies in about ten different sections of the state, two in Newton County, two in Leake County, one in Scott County, one in Jones County, and four in Neshoba County.

Religiously, there are eight organized Baptist churches, one mission station, and one Catholic church. The Baptist churches are served by Indian pastors, with the assistance of the missionary.

From a denominational standpoint, these churches are advancing in a wonderful way, if we only consider the length of time since they were savages. All but one of these churches were enlisted in the 75 Million Campaign, six years ago, and no effort was made to enlist that one. In total these Indian churches paid 90% of all subscribed, one of them paying every cent subscribed. This year, all but two are paying to the 1925 Program.

In the Baptist colonies, there are about 28% of them professed Christians, which compares well with white evangelization.

Educationally.—There are at present five Government schools, where the U. S. Indian Service has built and equipped modern school houses, together with teachers' home, giving these places nine months' free school each year, employing a competent teacher to live in the home all the year round. Besides, they furnish all necessary

books, light and fuel, and comfortable clothing, and a meal each day.

There is one colony where the Indians refuse to have any school at all. Thus far, they have not been touched, either with education or religion.

There are yet four more to speak of, and these have their little county schools, but the Government does not spend a cent on them by way of education.

These schools are taught principally by Indian teachers, because there are no efficient teachers who will take one of these schools for the meager salary the counties can pay, and there are no funds from which to draw a supplement. Last year, the missionary employed a white teacher for the Union Indian school, promising a supplement of \$20.00 per month, hoping to have some voluntary help to pay it. In December, when no help had come, he wrote 30 Sunday Schools for a Christmas offering to help out, but not a word of response came. However, Mrs. J. E. Arnold, Rev. W. S. Ford and two W. M. U.'s gave \$25.00 of this amount, the missionary paying the balance out of his salary.

This year we are confronted with the same problem. There are no white teachers available for these schools because of the salary, hence they have to be taught by Indian teachers, who are very poor excuses, seeing they have no more than a primary qualification and no training in teaching at all.

Foreseeing this problem, some two months ago we made an appeal through the "Mississippi Baptist" to the Baptist churches of Newton County for small donations to assist in securing one or more competent teachers for these schools, but only one organized Sunday School class responded.

Another problem worthy of note is this: Since the Government only functions in some of these schools, the others feel like they should have some help coming from somewhere, and hence they look to the mission for it. And since the Home Mission Board has no funds to apply to education, we have adopted the plan of the former missionaries in asking the missionary societies to donate boxes of "cast off" clothing for the Indian children. Several of the W. M. U.'s have responded in a noble way with boxes of these goods, which met a great need.

We greatly desire to be remembered by the W. M. U.'s in their Week of Prayer for Home Missions, that God will direct us in every detail of the important work we are trying to do. We sincerely crave also the co-operation of the Baptist brotherhood and sisterhood in putting over the work in a worthy way.

Sincerely your servant for Christ's sake,

—Mrs. P. C. Barnett,
Assistant Missionary.

Note: The Baptist Convention Board is appropriating \$400.00 to Indian work to be applied to building and pastor's salary.

Mr. James B. Duke, who a short time ago gave several million dollars for education, mostly in North Carolina, died at his home in New York last week.

Brother Frank Q. Crockett, the new pastor at Sumner, writes: "May we take this means of expressing our joy in being permitted to labor with you in the work of our Master? We come to the state after four years in Arkansas, but we are by no means strangers to the work or folks of Mississippi. Some of our college work was done at Mississippi College, where we knew a score or more of the men who are now scattered about the state in the pastorate. At the Southwestern Seminary we became acquainted with other men from the state. We are looking forward to renewing these acquaintances and making new ones at the coming Convention at New Albany. You may count upon me for my very best."

Budget Department

By J. S. Deaton, Director of Stewardship and Budget
 "Every member of every church contributing every week to every cause, in proportion to his ability"

ECHOES FROM THE LAYMEN'S MEETINGS

This is a belated word, due to the fact that we have been going at such rapid rate in the associational meetings that we have not had time to write a word, concerning the Laymen's Meetings, which were held Oct. 5-10.

We can not say that the meetings were all that we had hoped and prayed for, nevertheless, they were well attended and a fine spirit prevailed throughout each meeting. The afternoon sessions were not so largely attended as were the evening sessions, but proved to be very helpful. The climax of every afternoon session was reached during the discussion of "My personal experience with the tithe". We had some great hours during the discussion of this topic, but certainly the outstanding hour was the one occupied by our good friend and brother, Harry Wells of the First Baptist Church of Jackson. Brother Wells brought a very telling message and we want to commend him to the brotherhood and ask that they use him whenever and wherever the opportunity offers. He has a message worth while and will do great good in leading our laymen to a larger conception of Kingdom affairs.

The evening hour was featured by an address on Christian Stewardship by Brother George E. Hays of Louisville, Ky. This Christian statesman and business man brought us some great messages on the above subject, which helped our laymen to see that God has called us to a great task and that we are engaged in the biggest business in all the world when we are seeking to lead men to Christ and investing our time, talent, influence and money in the Kingdom of God. I voice the sentiment of every Baptist in Mississippi when I say, "Come again Brother Hays, we enjoyed every moment of your stay with us and pray that God may continue to use you for larger things and that His blessings may be upon you in every walk of life". These messages brought all of us closer to God and gave us a deeper appreciation for the things that have to do with the onward progress of the Kingdom.

In every meeting the tithers were asked to stand and we were rejoiced to find that in every instance from 75-90 per cent of those present were tithers. There were 30 tithers added to the already large number of those tithing. There is no doubt that our people are coming to the tithe as the minimum for Christian giving. The Lord hasten the day, for it will solve every problem connected with the finance of the Kingdom.

We were greatly encouraged with the fine spirit manifested toward the Co-operative Program. Everyone pledged themselves to the completion of the 1925 Program and to get good and ready for the 1926 Program. Many of our fine laymen indicated that they were willing to give their time and money in seeking to enlist the unenlisted churches and individuals that have had little or no part in the onward progress of the Kingdom of our Lord. We thank God for all our hearts felt during these days together and for the increased vision that came to us through the messages of our Brother Hays and the other Laymen. We thank every pastor and especially the good women of the W. M. U.'s that served such excellent suppers in every place of meeting; the laymen that help to make these meetings a success by their help and presence. Blessings upon all and may the Lord lead all of us to a deeper consecration and larger service for His glory.

PROGRAM FOR PASTORS' AND LAYMEN'S CONFERENCE—NEW ALBANY

Monday Evening, November the 9th

7:30 p.m. Praise and Prayer Service. Led by Rev. A. S. Johnston.
 8:00 p.m. Organization and Report of Committee.

8:15 p.m. Sermon. By Dr. F. M. Purser.

Tuesday Morning, November the 10th

General Subject—"The Pastor-Shepherd"

9:00 a.m. Praise and Prayer Service. Led by Rev. A. S. Johnston.

9:30 a.m. The Pastor-Shepherd—A Comforter of the Sheep. By Dr. J. A. Taylor.

10:00 a.m. The Pastor-Shepherd—A Feeder of the Sheep. By Dr. E. B. Hatcher.

10:30 a.m. The Pastor-Shepherd—A Leader of the Sheep. By Dr. W. A. Hewitt.

11:00 a.m. The Pastor-Shepherd—A Seeker for the Lost Sheep. By Rev. C. E. Welch.

11:30 a.m. The Pastor-Shepherd—A Shearer of the Sheep. By Dr. J. S. Deaton.

Tuesday Afternoon, November the 10th

General Subject—"The Church-Army"

2:00 p.m. Praise and Prayer Service. Led by Rev. A. S. Johnston.

2:15 p.m. The Church-Army, Studying, or Visualizing its Task. By Rev. W. H. Thompson.

2:45 p.m. The Church-Army, Evangelizing, or Recruiting for its Task. By Bro. J. E. Byrd.

3:15 p.m. The Church-Army, Training, or Getting Ready for its Task. By Dr. Lawrence T. Lowrey.

3:45 p.m. The Church-Army, Conquering, or Performing its Task. By Dr. E. H. Marriner.

4:15 p.m. Miscellaneous Matters and Adjournment.

SOME RECENT HAPPENINGS

During the past few weeks I have been busy along various lines of religious work, chiefly in an effort to finish our building at Coffeenville and trying to urge my churches to do their part for Missions.

I was with Pastor E. A. Breland at Linwood Church, Neshoba County, the first Saturday in this month and assisted in the ordination of Bro. W. S. Mason as a deacon.

Held a few days meeting for Clear Springs Church, Yalobusha County, the first of the month. The rain closed it prematurely with only four additions by letter.

Rev. L. E. Roane has been called to the pastorate of Clear Springs Church to begin his work at once.

Goodman, West and Vaiden Churches have formed a field and the group is now looking for a capable pastor. He will reside at Goodman, which church takes half-time service.

We learn that Pastor L. G. Lott has reconsidered and will not resign the work at Water Valley. This is good news.

Rev. Thos. J. Blass of Jackson was with the churches at Scobey and Tillatoba the third Sunday. These churches have no pastor yet. Also Wayside near by has no pastor at this writing.

From reports coming up our people are not letting the Lord have his part of the great crop. He has given, so He is collecting much of it through the rain route. If we will not give it honestly and right and do good and receive a blessing He will collect it but in a way that will do no one good, and He usually collects more than we are required to pay. This is the reward for our sinful disobedience.

Rev. J. E. McCraw, who is a student in Clarke College and also is pastor of several churches in Neshoba County, writes that his wife is recovering from her recent operation. May she soon be well.

Pastor E. J. Hill is to begin a revival meeting of two weeks' duration in his church, Merton Avenue, Memphis, the fourth Sunday in this month. The writer is to assist him.

Rev. C. T. Schmitz preached at Wayside, Yalobusha County, the second Sunday and reports a splendid day. He also held a few days revival at the Fly School House and reports much interest.

The Neshoba County Association at its recent meeting voted to try to form a field and secure a full time preacher in the county. The State Board has tentatively promised to help some in locating a pastor. It was also decided to buy a Gospel tent for use in holding evangelistic meetings in communities which have no place of worship. This is to be part of the work of the man who is located on the field. We hope to see it succeed.

—R. L. Breland.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS

May 1—October 1

	1924	1925
Alabama	6,148.40	2,321.16
Arkansas	100.00	100.00
District of Columbia	1,124.68	2,013.96
Florida	5,202.05	2,805.45
Georgia	11,828.48	4,556.50
Illinois		
Kentucky	21,256.98	8,746.51
Louisiana	3,495.39	2,059.45
Maryland	3,519.35	921.06
Mississippi	9,130.43	5,252.73
Missouri	9,682.44	5,144.88
New Mexico	200.00	268.50
North Carolina	9,798.31	7,496.94
Oklahoma	1,674.13	1,573.80
South Carolina	2,875.62	2,456.75
Tennessee	8,104.23	6,906.88
Texas	14,674.85	3,858.03
Virginia	13,534.25	10,670.89
Miscellaneous	2,307.41	7,750.16
	124,657.00	74,903.15

Clinton Church reports to the Association about \$4,500.00 given to denominational work during the past year. They propose to make it \$5,000.00 for the present calendar year. The amount was \$8,000.00 given for local church expenses, including amount paid on church building.

Evangelist J. W. Hickerson writes: "On Sept. 30th we closed a most gracious meeting with Brother M. A. Treadwell and his church at Bauxite, Ark. There were sixty additions to the church, forty-five of them being for baptism. Brother Treadwell and wife are returned missionaries, his health failing him and he could not stay on the field. He is not entirely well yet but is doing a fine work at Bauxite. We found some of God's chosen people at Bauxite."

Mississippi Woman's Missionary Union

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Report from Bokohomo Indian Mission

Our Mrs. Thatch has sent us two communications recently regarding her work among the Choctaws. Our page has been so filled with other necessary matters that we have not found room for these communications until now. We call special attention to her financial report, which is given first. Then we call special attention to the letter from Mrs. Bonner.

Donations

Miss Inez Hanna, Hattiesburg	\$ 5.00
W. M. S. Souenlovie Church	2.50
Souenlovie Church	.70
Circle One, Main St., Hattiesburg	5.00
W. M. S. Bay Springs	1.10
Mrs. W. A. Roper, Tylertown	5.00
Mrs. H. M. Satcher, Heidelberg	1.00
Dr. R. L. Turner, Meridian	5.00
W. M. S. Ellisville	15.00
Mrs. T. B. Bonner	100.00

Total contributions to Oct. 12.....\$298.91

My last statement from the bank shows \$3.18 more than this. Has anyone sent in this donation directly to the bank? I failed to have a duplicate to show for it; so please write me, whoever sent it. It is greatly appreciated.

Please be so kind as to print Mrs. Bonner's letter. Perhaps it will arouse our brethren who seem deaf to this call. This poor woman has been an invalid for many years. She just sits in her wheel chair. Mr. Bonner was in the same helpless condition; but he died suddenly while in a car on his way to Laurel. Is it not wonderful that God put it into his heart to give this so soon before he died?

May God open the hearts of more of our Mississippi Baptist brethren and may they see the great need of helping with this work.

(Signed) Mrs. Sim D. Thatch.

Mrs. Bonner's Letter

Dear Mrs. Thatch:

The enclosed check is Mr. Bonner's gift to the Indian church. When I read your first report in the Baptist Record I showed it to him and asked him if he wanted to give anything. He replied, "Yes, one hundred dollars." Later I said to him if he did not think we had better make it fifty dollars, as we were going to have to cover our church and would be asked for a contribution to the Seminary and Woman's College; and he answered that he wanted to give one hundred dollars to the Indian church. I notice with interest your last report. God bless you in this work.

Very sincerely,

(Signed) Mrs. T. B. Bonner,
Sandersville, Mississippi.

Who Next?

My Dear Mrs. Lackey:

I must tell you I have just mailed sixty-six subscriptions to headquarters for "Royal Service", with another which does not expire now; so we have sixty-seven. All except two of these are from our local society. Three of these magazines go into six homes, two women in three cases subscribing together. This puts us nearly one hundred per cent. Now I guess you can understand why I say I have the best bunch in

the state. This is just one of the many reasons. Lovingly yours,
(Signed) Mrs. Ned R. Rice,
Charleston, Mississippi.

One inland society—W. M. S.—in Mississippi association subscribes for World Comrades for every member of their Royal Ambassador Chapter. Is not this a fine example for every society to follow?

Did you read that interesting letter last week from our own Mary Bibb Long Ware? Well, there is quite a bit more of it to come yet. We cannot get it in this week's issue. We hope to have it next week. If you will just hold last week's paper till the rest of the letter is printed, then read the whole of it to your society you will be doing a very worth while thing.

From Headquarters

Dear Friend:

At the W. M. U. Executive Committee meeting on last Wednesday much time was used in discussing plans for the mid-year meeting of the W. M. U. Executive Committee and of the conference of the W. M. U. corresponding secretaries.

The committee on Wednesday also decided to recommend but in no sense to require as personal service books the following:

"Christian Citizenship" by Dr. Francis J. McConnell and "The Plan of Salvation" by Dr. Austin Crouch. The book by Dr. McConnell will perhaps suit best a class which has done much previous and intensive mission study but yet it may be suitable for all kinds of classes. It seems to be very orthodox and to contain nothing which would offend the most zealous Baptist. All that our committee knows of Dr. McConnell is that he is a Methodist bishop, recognized to be very orthodox and is said to be a very gifted speaker. Dr. Crouch's book is well-known to our constituency, having been classed among the home mission books. It is not the desire or the purpose of the committee to discontinue or decrease its use as a home mission book but simply to authorize the awarding in the future of a personal service seal for its study should any one prefer such a seal. Of course this action has no reference to previous study or awards for the book nor can two seals be awarded to the one person for the study of the book. If I have not made this perfectly clear, please write me.

Another decision of Wednesday's committee meeting was to delay the reprint of the "Handbook of Personal Service". This delay seemed best in the light (or darkness, shall I say?) of the debts on the Home and Foreign Mission Boards. Please refer any one desiring a "Handbook of Personal Service" to the chapter on personal service in the "Manual of W. M. U. Methods".

It is the earnest hope of Mrs. Eubank that every state W. M. U. will have a personal service conference at its state W. M. U. annual meeting. She desires this chiefly in order that the distinction may be made clear between individual and directed personal service. In the department's page in the November issue of

Royal Service you will find a number of quite clear answers along this line.

At the state W. M. U. annual meetings it is sincerely to be desired that discussion be had concerning adjusting all W. M. U. reporting to conform to the calendar year. It seems to me that it will be highly advantageous for every state W. M. U., every one of its district and associational W. M. U.'s and every local society to work toward this plan so that all will be uniform in our Southern W. M. U. Please give much thought to this.

At the Executive Committee meeting last week it was decided for the present not to attempt to secure a W. M. U. field worker. This decision seemed wise because of the debts on the two Boards.

Your friend,

—Kathleen Mallory.

We want to insist that every Sunday School in Mississippi observe Children's Week October 18-24. If that week is not suitable, decide upon another one and put forth every effort to carry out the regular program that week.

If you need literature write me care of the Baptist Bldg., Jackson, Miss., and we shall be glad to render any assistance possible.

—Minnie Brown,
State Elementary Worker.

Will every former student of Blue Mountain College whose eyes fall upon this request, heed it promptly, sending to Mrs. T. C. Lowrey the present name and address of every former B. M. C. student in her town and county or elsewhere, that she knows? This favor will be greatly appreciated.

In Europe it is the customary thing in showing tourists the churches or cathedrals in any city to tell them how many centuries old the building is. This is a poor advertisement of their religion. In our country religion is so much alive that a house built thirty years ago is hardly ever adequate for our growing work. This is another case where old bottles are not suited to new wine.

Brother T. T. Martin writes from Blue Mountain:

"In the announcements made throughout the country of the new Baptist paper 'The American Baptist', published in Memphis, Tennessee, of which J. W. Porter of Kentucky and I have been chosen as editors, it was stated that 'The Baptist Flag' and 'The Baptist Monthly Magazine' had been merged into the new paper, which is true. It was also stated that 'The Conflict', the Anti-Evolution paper, had been merged into the new paper. This is a mistake. The 'Conflict' has not been sold.

"But because of an unexpected heavy loss financially, and because the publisher of 'The Conflict' has sold his office, I have been forced to suspend the publication of 'The Conflict' for a short time.

"As soon as I can rearrange, 'The Conflict' will be issued and will be increased to 16 pages. Subscribers will lose nothing by the delay."

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Beaumont Intermediate B. Y. P. U. Has Promotion Day Exercise

The following are the names of the Juniors who were promoted to the Intermediate B. Y. P. U. Sunday evening, October 4th: Bertha Adams, Olie Mae Batton, Edna Earl Daniels, Ellwood Spradley, Ellie Lofton and Thomas Combs. These are the Intermediates who were promoted to the Senior B. Y. P. U.: David Bradley, Cleo Roberts, Baylis Rogers, Harvey Freeman, Carl Adams, Marcus Bolton, Alex Draughn, Midd Draughn, Gilbert Craft, Vardaman Davis, Bennie Ray Clinton, Charlie Clinton and James Roberts.

An Intermediate program was given by different members of these unions and other members of the church, after which the diplomas were presented to those being promoted, by our Director, Mrs. W. D. Griffiths. We hope to do great work in our unions this quarter.

—Edna Earl Daniels,
Corresponding Secretary.

Miss Emma Bains of Shreveport With Us in Mississippi for Two Training Schools

It was their good fortune in the B. Y. P. U. Training School at Holly Springs and Wingna to have for a member of the faculty, Miss Emma Bains of Shreveport, La. Miss Bains is connected with the Sunday School and B. Y. P. U. Department of Louisiana and came to us for these two schools and taught the Juniors and Intermediates at both places. In both instances she did splendid work and we are grateful to Louisiana for letting us have her for these two weeks.

Graduation Day was observed by a large number of our churches and thus the B. Y. P. U. is kept graded. We have had a number of programs of these meetings sent in to us, all of them good and all different. We wish we had space to publish them all. We will have another year copies of programs for Graduation which we will be glad to send out free to all who want suggestions.

Dr. L. P. Leavell is Better

The many friends of Dr. L. P. Leavell, the beloved editor of our B. Y. P. U. literature, will be glad to know that he is much better, and we hope for a complete restoration to health and strength. His work has been greatly blessed and we trust the Lord will give him many years yet in which to serve the Baptist young people of the South.

7—Seven—7 New Ones

We are glad to list here the record of seven new B. Y. P. U.'s that have just recently been reported to us. We are always delighted to

have reports like these; and if you know of a union that has been organized recently, please give us the name of the church and name of president if a Senior union, or Leader if a Junior or Intermediate union.

Mr. H. V. Redfield, President of Stone County Associational B. Y. P. U. and Director of the B. Y. P. U. Department of the Wiggins Baptist Church, sends in the report of five unions for their county.

Bond, Senior, Prof. C. W. Ladner, President.

Red Creek, Senior, Mr. E. R. Davis, President.

Perkinston, Senior, Mr. Claud Smith, President.

Lyman, Senior, Mr. L. E. Simpson, President.

McHenry, Senior, Mr. S. T. Hadson, President.

Miss Erin Nowlin, B. Y. P. U. Director of the Macedonia Church, Union County, reports that Myrtle has recently organized a B. Y. P. U.

Mr. Harry Smallwood, General B. Y. P. U. Booster for Jones County, reports a new union at Antioch Church with Mr. Harris Murray as President.

And so the good work goes on.

Watch next week's Record for the B. Y. P. U. Honor Roll of A-1 Unions for last quarter.

Two more weeks, and as good weeks as we have and then the first of November and we will have to count our unions. How many can you add to the list in that time? If every B. Y. P. U. would add one other in these two weeks by going out and organizing, my what a blessing you would be, and we could go to the Convention the second week in November with a glorious record for the year. Yes, some church is just waiting for you to come to them; they want what you have, a Training service for their young folks. Let's give it to them, and in these two last weeks.

Drew Intermediates

On Sunday night of Sept. 27th the Intermediate B. Y. P. U. met in its regular Business Meeting and elected the following officers: Martha Jasper, President; Agnes Fondren, Vice-President; Thomas Saffley, Secretary; Charles Saffley, Treasurer; Nella Dickinson, Pianist; Marvin Rickels, Chorister; Willie Rickels, Corresponding Secretary; Hallie McGeorge, Eula Roberts, Group Captains, and Thomas Saffley and Mary Ola Parks, Group Secretaries.

—Willie Rickels, Cor. Sec.

Ackerman Seniors Elect New Officers

Sunday, Sept. 27th, all the mem-



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Check sections wanted, sign and mail to

BAPTIST SUNDAY SCHOOL BOARD

161, EIGHTH AVE., NO.

NASHVILLE, TENN.

bers of the Ackerman Senior B. Y. P. U. met at the usual time to elect officers. The following were elected to serve for the next term: President, Myran Graves; Vice-President, Rallin Weatherall; Secretary, Willie Dabbs; Corresponding Secretary, Mallie Thompson; Treasurer, Horace Rowell; Chorister, Caldon Fox; Pianist, Clara Blanton; Group Captains, Jewell Bagwell and Tillie Hollaway; Leaders, Mr. and Mrs. Hugh Reed. This promises to be one of the best quarters in the history of our union.

—Mallie Thompson, Cor. Sec'y.

COVINGTON, LA.

Beginning September the 13th and continuing through the 27th, the Covington Baptist Church and community experienced a gracious revival.

We erected the tent, the property of our association (The St. Tammany) on a prominent down-town lot where all the shows and the chautauquas are held. This was a departure from the established custom of the church but the results abundantly justified it. By the time the tent was erected the meeting was advertised more effectively than dodgers and window cards could have ever done.

BOYS & GIRLS Earn Xmas Money

Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No Work—Just Fun. Neubecker Bros., 961 East 23rd St. Dept. 159, Brooklyn, N. Y.

The pastor did the preaching and Mr. and Mrs. H. Virgil Reynolds of Denton, Texas, had charge of the music. Mr. Reynolds is a marimbist; pianist and director and Mrs. Reynolds is a pianist, soloist and children's worker. They are a wonderful team. I have never had more valuable helpers in a meeting. Mr. Reynolds is the most fearless, persistent, zealous soul winner in hand-to-hand conflict I have ever seen. He has an unusual passion for the lost. The high and the low, the rich and the poor are all alike to him and obedient to the promptings of the Holy Spirit he seeks to win them and how the Lord does bless his efforts. He magnifies the Holy Spirit and His leadership as I have seldom seen.

The visible results of the meeting were forty-one additions, thirty-one for baptism, three by restoration and seven by letter, several reconsecrations which will mean so much to the church and community.

—B. C. Land, Pastor.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Oct. 25

Paul in Ephesus—Acts 19:23-41

Introduction: Paul left Corinth for Syria, in company with Aquilla and Priscilla, his wife. These two shared Paul's labors in Corinth and subsequently became greatly useful in laying the foundations of Christianity among the Gentiles. The Apostle sailed across the Aegean to Ephesus where he tarried for a short time, reasoning with the Jews in the synagogue. These gave Paul a respectful hearing and requested that he return and continue his labors among them. Promising to return to Ephesus, leaving Aquilla and Priscilla in the city he proceeded on his journey to Antioch. He landed at Caesarea and passed on to his destination. On reaching Antioch his Second Missionary tour came to an end. It was eminently fitting to return to the Mother Church. The mission among the Gentiles emanated from this church, under the leadership of the Holy Spirit. To this church Paul and Barnabas returned and reported the results of their labors in their first missionary endeavors among the heathen. Now Paul returns to that church again, to report the achievements of the Gospel still further West. No doubt his report was thrilling, instructive and inspiring. It disclosed the power of the Gospel to save the pagan nations, and enlarged their vision of the magnitude of the work whereunto Paul and Barnabas had been called. The achievements of Paul and his helpers in Lesser Asia and Europe had scarcely crossed the rim of that circle of darkness which belted the pagan nations of the earth. Paul must have been greatly occupied during his brief stay in Antioch. New problems rise clamoring for solution, new issues which must be met coming out of the growing success of the Gospel among the heathen. Numerous perils threatened the very existence of the churches he had organized out of recent converts from pagan superstition, ignorance and corruption. These must be fortified against the impending evil by a more thorough organization and instruction and training in the truth as it is in Jesus. The care of all the churches as well as the work of enlarging the field of his evangelizing activities, called for the utmost wisdom. He could not be idle, he could not rest even in Antioch. With well defined purpose, leaves Antioch, passing through Galatia and Phrygia and confirming the churches in those regions he reaches Ephesus, which was to become the center of his missionary operations. Ephesus was an inviting field which he was forbidden to enter on his second missionary tour, but lies open to him in this his third tour to the West as the Apostle to the Gentiles.

Ephesus was his goal when he left Antioch, since it was the most strategic center in all that region commercially and religiously. It was the capital of the Roman Province of Asia Minor. It was a cosmopolitan city; into it the streams of human life flowed in from the East and the West. All shades of thought could be found there; every religious cult had its devotees in that city. All the gods of the Pantheon could be found there. Ephesus was especially renowned for its great Temple of Diana, one of the seven wonders of the world.

1. Our lesson gives the closing scene of Paul's labors in Ephesus. The entire chapter containing the lesson should be carefully read, as a preparation for the study of the lesson. This will give one the background of the lesson itself. The preaching of Paul had powerfully stirred the city, it had inspired a widespread interest and had become a subject of discussion and difference of opinion had been magnified into sharp antagonism. The social, the secular and the religious interests of the people had felt the mighty power of the Gospel whose mandate was compelling and revolutionary. It was informing and transforming, destructive of the existing order and reconstructive in its purpose and effective in its operation. "And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith who made silver shrines of Diana, brought no little business unto the craftsmen whom he gathered together with the workmen of like occupation and said, Sirs, ye know that by this business we have our wealth, and ye see and hear that not alone at Ephesus but almost throughout Asia, this Paul hath persuaded and turned away much people, saying that there are no gods that are made with hands. And not only is the danger that this our trade come into disrepute; but also the temple of the great goddess Diana be made of no account and that she should even be deposed from her magnificence whom all Asia and the world worshipeth". (Vers. 23-27.) "The Way" as preached by Paul greatly disturbed Demetrius, a silversmith of Ephesus. He cared little for the religious movement set going by Paul's preaching, his interest was industrial and sinister. His trade was lucrative and extensive. He was a manufacturer of silver shrines of the goddess, Artemis or Diana. These miniature silver temples were in great demand over a large region as the worship of Diana under various names covered the whole of Asia Minor and beyond. The devotees of the goddess purchased these silver miniatures as votive offerings stored in the temple or in their homes or bore them upon their bodies as charms or ornaments. "The way"

proclaimed by Paul was destructive of this source of wealth to Demetrius and his fellow craftsmen. To save his business from destruction, he sought to destroy Paul and arrest the progress of the Gospel which was working such dire disaster.

2. In the method employed Demetrius appears as an unscrupulous demagogue. He gathers together those of his own craft and others of similar trade and adroitly stirs them into a frenzied fury. His first appeal is based upon industrial considerations, saying, "Sirs, ye know that by this business we have our wealth". The right or wrong of the business is of no concern. "It makes us money" is his plea. Demetrius would not be lonesome in our own time. Does it pay is the only question of the sordid spirits of all time. Good morals and right religion are impertinences in the business activities of multiplied thousands of men and women even in high places. The eternal principles of righteousness are shuffled aside; their lips are padlocked or their voice is drowned by the clamor for gain. Theft beyond a certain line becomes good business, robbery becomes a virtue and fraud a badge of social distinction. The second appeal is a religious one. Not that Demetrius cared a bagatelle about religion, but his fellow craftsmen and his customers were the devotees of the pagan superstitions and religious cult which headed up in the worship of Diana throughout all Asia Minor. He well knew that religious fury is the most easily aroused, the most relentless and the most ferocious and unbridled of all human madness. Little did he care about the motive which was undermining the source of their wealth. This master of industry centers his attack upon Paul and incidentally bears testimony to both the scope and effectiveness of the Apostle's preaching in Ephesus and through Asia. The public highway leading out of Ephesus and traversing the country in every direction threw the whole of Asia Minor open to the Gospel. Through persuasive preaching great multitudes turned from idolatry and believed in Christ. So far reaching was this Gospel of Christ and so revolutionizing and transforming of the religious, social and industrial life of the city and outlying regions, that Demetrius could appeal to his hearers' personal observation and knowledge as the ground for immediate and drastic action. Not only their trade was fast falling into disrepute but the gods they worshiped were being driven from their seats and their altars overthrown. What is more, even Diana, the great, whose gorgeous temple the pride of Asia, and one of the seven wonders of the world would be deposed from her magnificence and her temple counted as nothing. These inflammatory words stirred the people into a rage. The slogan of this howling mob was "Great is Diana of the Ephesians", and the city was filled with the confusion; and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men

of Macedonia, Paul's companions in travel". (Vers. 28-29.)

3. The scene of this wild delirium of human passion was in the theatre. The words of Demetrius had fanned the minds of the crowd of industrious workers into a flame of unbridled frenzy. The din and noise of their wild screams swept like a torrent over the city. "Great is Diana of the Ephesians", like a fire rode upon the wings of the wind and set on fire the minds of the vulgar crowd. The city was filled with confusion and the devotees of Diana rushed to the defense of the goddess whose honor was threatened by Paul and his companions, Gaius and Aristarchus of Macedonia. Whether these two were formally arrested and brought into the theatre or caught within the swirling movement of the tumultuous crowd, matters little since Paul himself was the object of their rage. The scene and trial of his Macedonian friends could not satisfy their purpose, nor allay their anger. Paul was not deterred by the savage threats of these wild beasts that growled and howled for his life in the theatre. With a calm courage and an inflexible purpose he has a mind to meet the foes of his Lord, now assembled to destroy him. But the divine will was made known to Paul as it so often is to us, not directly, but indirectly, through others. Through the disciples and some friendly officials of the city Paul was dissuaded from carrying out his purpose of going into the theatre where his very presence would have imbibed a deadly assault.

4. When Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the Asiarchs, being his friends, sent unto him, and besought him not to adventure himself into the theatre". (Vers. 30-31.)

Paul's advisers were of two groups: his disciples and certain of the Asiarchs. The disciples were greatly concerned for their leader, not only their love for him but their abiding interest in the success of the Gospel which meant so much to them, and their city, brought them forth as advisers of Paul whose life was threatened by the rancorous passion of a riotous mob bent upon his destruction. The wise counsel of the disciples was reinforced by certain friendly officials whose station in life, and whose friendship for the Apostle's safety was effective in dissuading him from a step which would have been fatal to him and the progress of the Gospel in Apostolic Times. Paul, the Apostle to the Gentiles by divine appointment, under the leadership of the Holy Spirit, and invested with miracle working power, did not stand above the necessity for human advice, nor did he eschew the counsel of those who were not so richly endowed as himself, by nature, by educational advantages, and spiritual endowment. A lesson for the best and wisest among us.

5. The writer having given the episode of Paul's purpose to enter the theatre, and his change of mind upon the advice of friends and disciples, now resumes his description

of the disorder the theatre one thing the assembly the more they were brought titude, toward. A the had defense they per all with of two Diana of 34.) Th titude, passion into two was igno disorder group v thing, an other. T intensifi ble. All some ind goddess notorious image v ready to inciting the Jew uncompr of pagan tian and the involved the Jew of the a the Jew felt call selves in They ca multitud defend t peril of gravest passion and life against ious inte at Ephe advocate and pas stitious votes, overcom spectful hand, hi eral be connecti That w he was their sco tile elem devotion pandemo the Jew of action screams ble of m the sta however We may ous se this wil soon dis official thinking

6. So striking tumultu Philippi Ephesus both br

of the uproarous and tumultuous disorder of the people assembled in the theatre. "Some therefore cried one thing and some another; for the assembly was in confusion; and the more part knew not wherefore they were come together". And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defense unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians". (Vers. 32-34.) The ferocious and raging multitude, swept by the high tide of passion into the theatre was divided into two groups. The larger group was ignorant of the purpose of the disordered assembly. Those of one group were crying out for one thing, and the other group for another. This pandemonium of voices intensified the confusion of the rabble. All doubtless understood that some indignity had been offered, the goddess Diana. As the Jews were notorious for their condemnation of image worship, the inference was ready to hand the purpose of the inciting was to take steps against the Jews of the city who were the uncompromising active antagonists of pagan idolatry. Paul the Christian and Paul the Jew were one and the same with the rabble. What involved Paul the Christian involved the Jews also. The cries of some of the assembly were suggestive to the Jews. They took alarm and felt called upon to defend themselves in this hour of their peril. They called Alexander out of the multitude, and instructed him to defend them against the impending peril of a situation fraught with the gravest consequences. The tide of passion which threatened the work and life of Paul is now beating against the ramparts of the religious interest and life of the Jews at Ephesus. Alexander the Jewish advocate found the tide of ignorance and passion, driven by the superstitious fervor of these pagan devotees, was too formidable to be overcome. When he sought a respectful hearing by the wave of his hand, his face, his features, his general bearing, betrayed his racial connection and his Jewish religion. That was enough for the rabble; he was a Jew and deserved only their scorn and contempt. The volatile elements of their superstitious devotion to Diana burst forth in a pandemonium of voices which swept the Jewish advocate from the stage of action. Two solid hours of wild screams from the throats of a rabble of mad men, was enough to clear the stage of all forensic oratory, however vital the issues involved. We may retire from this tumultuous scene with the remark that this wild tumultuous meeting was soon dissolved by the town clerk, an official of high standing, sober thinking and law abiding spirit.

6. Some Remarks. 1. There are striking resemblances between the tumultuous outbreak against Paul at Philippi (Acts 16:19-39) and that at Ephesus, Acts 19:23-42. They were both brought on by Gentile leaders

from sinister motives. The Gospel broke up their unrighteous sources of gain. The spirit of riot, cruel violence and deadly hate; both were checked by civil authority before reaching their ultimate purpose. 2. Opposition to the Gospel grows out of the depraved passions of men, their avarice, ambition and pleasure. 3. The sacred name of religion has been brought to forward the most infamous of human depravity, to the sacrifice of justice, mercy and the general welfare of men and the uplift of the world. 4. An unrighteous form of pleasure and an iniquitous business, cannot justify themselves by the number of their advocates. The principles of righteousness cannot be set aside by majorities. A thousand thieves in a village of fifteen hundred souls cannot make theft a virtue, nor licentiousness an excellency of character. 5. Any business or social custom which shrinks from or arrays itself against the moral requirements of the Gospel cannot justify itself before God and in the eyes of right thinking people.

REFRESHING FROM THE LORD

The Central Baptist Church of McComb is in the midst of a refreshing from the Lord. The meeting now is near the closing of the second week with Pastor Lane at the helm, so far as human agency is concerned and the steering is steady, thoughtful and wise; no one fails to receive a cordial greeting and a hearty welcome to the precincts of the sacred domicile of his charge. Pastor J. H. Lane is a resident of 26 years standing in McComb and has pastored every Baptist church in the city approximately 25 years in all. There is no man more widely or familiarly known in McComb than Brother Lane; the babies on the sidewalk greet him as "Brother Lane". He holds an enviable endearment of the people that know him and that he has served. In the meeting now in progress at the Central Church, the pastor is seconded by perhaps as able an exponent of gospel truths as ever visited McComb, in the person of Evangelist W. W. Kyzar, whose home is now in McComb. He is accompanied by Professor Perry of Hattiesburg as singer, than whom there is no better. The Board made no mistake when they appointed the two as evangelistic workers for the state. The speaker is both capable and bold and in the discussion of Bible topics, he is clear, logical, forceful and deeply spiritual. The singer is striving to keep his department in accord, so as to make melody in the hearts of all as unto the Lord. The congregations, especially at evening services are large and decorous to perfection. The glory be all, to the Lord and we, His servants. Amen.

—Reporter.

FROM SANATORIUM

It is with a very sad heart that I come to announce to the public through The Baptist Record that on account of my poor health I have

resigned my pastorate, which consisted of Stonewall and Enterprise churches. I have nothing but words of praise for these people. They have been so kind to me, and considerate of me during my service of nearly eight years with them. They have made a tender place in my very soul that will linger as long as I live. I came to Stonewall nearly eight years ago, and followed Dr. H. C. Joyner at Enterprise about two years later. Since then it has been my great joy to serve these people. These churches have in them some of as fine people as can be found anywhere in the world—great hearted, broad minded, God loving folks. I have never had a pastorate that I regretted to give up as much as I did this one. And I believe that I would have been retained as pastor on and on, but I could not stand to see the work suffering for an active pastor any longer. During these years we have done many things that we are indeed proud of. Of course there were many things we failed to do that should have been done, but we were just human, therefore subject to mistakes.

I am now in the Mississippi State Sanatorium for a few months, trying to regain my health, and if our blessed Lord sees fit to restore me to my health again I will be a different preacher. I see the work as never before. I really think that this is the only school in which my Lord could have full control of me, and teach me the great and important lesson that I needed to learn. I feel in the very deep of my soul the Lord asking for a quiet hour with Him, an hour in which He could show me the things that need to be done. My brother preacher, if there is a small still voice that is speaking to you, hurry to get alone with God, or He may com-

pel you to do it.

My prayer is that these people will call the man to this vacant field of work that God wants there.

Yours for Christ,

—J. S. Slaughter.

MISSISSIPPI STUDENTS ORGANIZE IN BAPTIST BIBLE INSTITUTE

The students from Mississippi who are attending the Bible Institute met together in the first year class room of the Administration Building and organized with the election of the following officers: President, Mr. Norman Nason of Kosciusko, Miss.; Vice-President, Mr. O. B. Landrum of Ackerman, Miss.; Secretary and Treasurer, Mrs. D. C. Black of Oxford, Miss.; Chorister, Mr. R. C. Cannon of Eupora, Miss.; Reporter, D. B. Powell of Clinton, Miss.

The organization is some thirty strong. A very peppy group indeed, boiling with enthusiasm, actuated with love and a determination; anxious to press forward to a completion of our courses with no less preparation than the best to be obtained, then giving to the world the best possible service within us; ever holding high the pure religious ideals for which B. B. I. so nobly stands. Our objective is God first, B. B. I. second, and Mississippi third.

—D. B. Powell, Reporter.

Church "Dance" Room.—They were showing the visitors over the new church.

"This is the bawl room," said one. The visitors' eyes opened in amazement.

"Why certainly they don't have a ballroom in a church, do they?"

"Yes; it is where they take the babies when they cry."

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H. L. Martin
J. W. Lee
F. D. Hewitt
M. E. Moffitt

Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

Notes from Blue Mountain College

Religious activities on B. M. C. campus are on the boom! A great deal of the credit, we feel, is due to our new director of religious activities, Miss Sallie Paine Morgan, who is certainly doing her part splendidly. We are looking forward to a truly great year under her inspiring leadership.

Student Union Starts With 100% Enrollment

On last Thursday night, September 24, a Baptist Student Union was organized. The students were enthusiastic and the meeting was glorious, every member of the student body being enrolled. The officers were elected as follows: Jacqueline Senter, President; Boris Searcy, Vice-President; Bettie Mae Collins, Secretary; Katherine Goza, Treasurer. On Tuesday night, Sept. 29, the first meeting of the Campus Council was held. The departments of the religious work were discussed and plans for the future were made.

B. Y. P. U.

By the first Sunday night we had already organized six campus unions, Stars, Ketch Ems, Boosters, Anti Cant's, Willing Workers and Hustlers. At our meeting last Sunday night we had everything in smooth running order and the program was delightful. Practically every girl in the school is a member of one of the unions and 100% of the Baptist students are members. We are proud of our fine start.

Sunday School Classes

We have organized six Sunday School classes with a total enrollment of 209 students. As a proof of the loyalty and enthusiasm of the girls 132 were 100% Sunday morning. We are hoping to use this only as a start and make a better record each Sunday.

Noon-Day Prayer Meeting

Last year we had prayer meeting on every Tuesday night. This year we have a noon-day prayer meeting each day from 1:30 to 1:45. The Student Room is always crowded and some have to stand outside.

Y. W. A.

Our Y. W. A. has been organized and the first meetings will be held on next Monday night. It is divided into nine circles: Berry, Susie Lowrey, Ray, Traylor, Lackey, Anderson, Mather, Chasain and Nelson. Separate meetings will be held on the first three Monday nights of each month and on the fourth Monday

night a general meeting will take place.

Sunday Night Preaching Service

It is gratifying to note the large number of girls attending the Sunday night preaching services. Practically all the girls attend and on last Sunday night about one-third of the audience was made up of the college girls. This is only another sign that makes us hope for the greatest year in the history of B. M. C.

Plans for Big Representation at Student Conference

On Thursday morning, Oct. 1, the chapel service was given over to a program arranged by the Student Union. As each person entered the chapel she was given an attractive written invitation to be present at the Baptist State Student Conference. The meeting was presided over by Miss Jacquelin Senter, President of Student Union, and short talks were made by several of the students and Miss Morgan. The students will send two representatives and many others plan to go. Friday morning a sunrise prayer meeting will be held to pray especially for the Student Conference.

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Society Day

One of the most exciting days of college life is Society Day. Each year the features of that day seem to be as beautiful and attractive as they possibly can be and the result proves that they were worth all the planning and work. The way in which the girls, even though they are rivals, co-operate is remarkable. The Euzelians say they got the cutest crowd, the Eunomians of course disagree, as do the Modenians. Though the Modenians came out ahead this year they had better watch out for both the Eunomians and Euzelians are shaking their heads wisely and saying, "Just wait until next year".

—Ernestine Schilling, Reporter.

Mississippi College Notes

The formal opening of the Philomathean-Adelian Literary Societies was held in the M. C. chapel, Saturday evening, Oct. 3. After a very entertaining preliminary program, Hon. L. W. Maples, an old Philomathean, delivered a very inspiring address in which he stressed the great importance of elocution and public speaking. This is the first year of union work between the Philomatheans of M. C. and the

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Mississippi College

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Member of the Southern Association of Colleges.

Enrollment last session, 677.

Her students are in all parts of the world, standing for the best in life.

We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.

Adelians of Hillman and the working together in close co-operation promises to be of great benefit to both Societies. At this opening meeting more than fifty new men were received into the Philomathean Society and a large number in the Adelian Society.

The Baptist Student Conference opens Oct. 16 at Columbus. The

Out o'Fuel

Gas gone the PN-9 No. 1 dropped into the Pacific drifting at the ocean's mercy nine terrifying days. Money to people is as gas to airplanes, if it runs out they drop into trouble. Steady savers always have "fuel".

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JACKSON, MISSISSIPPI.

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

campus slogan for the past week has been, "On to Columbus". Great interest has been manifested in the Conference. Our delegation will number approximately 40. Merrill D. Moore, one of our outstanding ministerial students, is chairman of the Convention and has arranged a splendid program. Some of the speakers will be Dr. W. J. McGlothlin, Dr. R. G. Lee, Dr. Cammack, Dr. R. B. Gunter, Dr. Lawrence Lowrey, and Miss Jessie Burrall, besides a host of others. That this meeting will be one of great inspiration no one doubts. An account of the Conference will be given in this column next week.

New bleachers with a seating capacity of 3,000 have been set up on Provine Field and the Choctaws and football fandom in general may now have comfortable seats while watching the Choctaws taking their various opponents into camp and administering unto them a sound drubbing. Choctaw pep is running high. On Friday night, Oct. 2, there occurred in the college chapel one of the greatest explosions of pep in the history of the college. Freshmen and upper classmen were lifted high in a balloon of pep and they have not come down yet. Never daunted by a defeat, M. C. confidently awaits the other games on the football schedule.

—J. Arnold. Blanton, Cor.

BLUE MOUNTAIN COLLEGE

I have been going to the Blue Mountain College for several years, and have heard a great deal about the opening day or days, but until this year I have never had the good fortune to attend one. We, my wife and I, reached the college several days before the opening. Found everyone busy and everything turned topsy turvy. Cement, plaster and general debris scattered to the four winds of heaven. I thought if they get this out of the way by the time to open it will be a wonder. Well opening day came. Things were cleaned up. Everything in readiness.

Then girls, girls, and then some more girls came. I have heard the expression, "the woods are full of 'em", but never did we see literally the woods rain girls. They came from the four corners of the earth, in almost every conceivable way and conveyance. Even our old Hudson Six was pressed into service, and our trusty African brought over eight from New Albany that were stranded over there. That new President you got is a wonder. If there is any way to do a thing he sure finds the way. He was as busy as an old hen with forty seven chickens, but he was here and there and every place he seemed to be needed. Between him and Mrs. Berry, another right person in the right place, everything seemed to smoothe out and in less than no time, the school was running along in regular order.

We saw the school open. The girls came, that is, most of them, they were still "caming" when we left and if I remember right, the

enrollment was 279. This is without the preparatory school they have been having heretofore.

The new President, Mr. Lawrence Lowrey, at whose home we had the pleasure of staying, is a nephew of my wife, and hence she is part "kin" to most of the Blue Mountain tribe. We had practically the inside track to see and know what was going on and taking place. Thus we saw Mr. Lowrey in action and out. We are of the firm belief that you have a man in him who will carry that school on to a greater and grander success than it has attained heretofore.

He is young and ambitious, and fully equipped to carry it to success. Now if the good Baptists over the state and especially the north half, will carry on that endowment fund to a successful completion this success will be an assured fact. What a shame now if the Baptists do not come forward with the necessary subscriptions to make this endowment fund what it should be.

The good work, and the glorious traditions, of the Blue Mountain College for girls, should be perpetuated for the benefit of future generations. As far as we could ascertain from the old as well as the new students every one was satisfied and enthusiastic for the continuance of such a splendid institution of learning. And we, who live "afar off" have "hearn" about it and fully realize the great loss it would be if this endowment fund is not raised. So good Baptists get busy and raise it.

Very truly,

—E. B. Quisenberry,
Natchez, Miss.

MACEDONIA CHURCH, SIMPSON COUNTY

We had a good meeting at Macedonia Church this summer. There were several additions to the church. The pastor did his own preaching. The church was greatly revived. We are planning to put The Record in every home, also remodeling and painting the church. The W. M. U. is planning to send a box to the ministers of Clarke College.

—C. S. Moulder.

Mother—"Billy, why are you making your little brother cry?"

Billy—"I'm not. He's dug a hole and he's crying because he can't bring it into the house."

POPLAR SPRINGS MEETING

Poplar Springs, 5 miles from Newton in Newton County. I went to help them the fourth Sunday in September. I found the pastor, Brother C. S. Thornton, and the church ready for a few days meeting. They had a meeting in August but had no additions. We stayed till Thursday. The crowds increased every service. We had an

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old time revival. Had as high as 145 in the Sunset Prayer Service. There were a number who said they were going home and return thanks at their table and erect a family altar that never had before. We

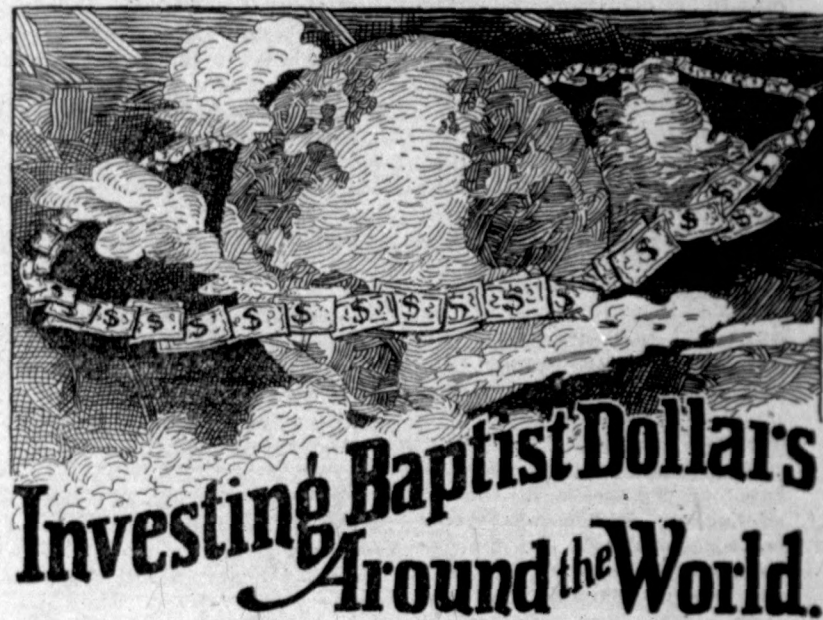
had 19 accessions to the church, 12 baptized, 2 restored, 5 by letter. We left everybody happy. Brother Thornton is loved by his people. The Lord be praised.

—D. W. Moulder.

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Southern Baptists now have an opportunity to lay up for themselves eternal treasures in heaven through ministry to orphan children, aged preachers, the sick and suffering and the spiritually destitute in their own states, throughout the Southland and in 17 foreign lands around the world.

By a generous response in rounding out the 1925 Program this fall and a thorough cooperation in enlisting all Baptist churches and individuals in subscribing liberally to the Cooperative Program for 1926, through the Every-Member Canvass, Southern Baptists will be able to soon retire all their indebtedness and send all our boards and agencies forth to new Gospel achievements at home and abroad.

*Let's Undertake Big Things for God
and Expect Big Things from God*

Cooperative Program Commission

COLLEGE COLUMN

M. S. C. W. News Notes

Joining the Church

The following girls have united with the First Baptist Church during this session: Betsy Love, Elizabeth Love, Doris Broadway, Lissie Thigpen, Edna Wallace, Kathryn Slaughter, Carrie Jackson, Mildred Gill, Georgia Eitel, Mildred Parks, Mary Parks, Martha Causey, Marie Smith, Ruth Nichols, Elizabeth Brown, Myra Hudson, Irene Pope, Venie Dabbs, Neva Trapp, Mattie Bigham, Jessie Helen Pierce, Hilda Corruth, Maxine Kelly, Janie Cox, Marynel Williams, Lillie Leverett and Celah Morris. Others will be coming from time to time.

Noon-day Prayer Meetings

The noon-day services continue, and are well attended. The following girls have conducted the meetings recently: Bertha Leigh, Irene Pope, Cordie Williams, Corinne Ballard, Rosanel Aldridge, Marynel Williams, Garner Walker. Those who have helped with special music are Frances Love, Pauline Laird, Elsie Inman and Cora Webb Bass.

Our Pep Meetings

On Mondays just after lunch we have our pep meetings. Our last meeting was given over to practicing songs and yells for the Conference which will meet with us in two weeks. Many Baptist girls came and the Saw-Dust Assembly room was filled with good cheer, as college songs were led by Doris Varnado, the cheer leader.

B. Y. P. U. Study Course

Over 30 girls were enlisted in the study of the Senior B. Y. P. U. Manual this week. As soon as this book is completed we will go right into the study of another B. Y. P. U. book. Later we will offer Y. W. A. and S. S. study courses also. Already we have posted a list of "Our Workers in Training", and soon we hope there will be a number of stars after the name of each worker indicating the books studied.

A House Warming

On next Wednesday afternoon there will be a House Warming and a Dedictory Service at the Baptist Workshop. This we had hoped to have at the very beginning of the session, but it was necessary to wait for the building to be completed. The Workshop will be finished by that time, and many of the local Baptists and college friends will call during the afternoon.

The Baptist Association

The General Baptist Association will meet this week with the East End Baptist Church of our city. There is a place on the program for the discussion of Christian Education, and a special report on the work being done at M. S. C. W.

The Baptist Student

Our subscription list is already over the 100 mark, and there are some yet who will subscribe to this magazine. This monthly periodical contains editorials on student work,

advice to students, contributions from students, B. Y. P. U. and Y. W. A. programs, and also news from other colleges and campuses all over the South. Send your daughter word to subscribe today!

The Life Service Band

The meeting on last Sunday afternoon was opened with a devotional by Rosanel Aldridge, the President. After a duet by Georgia Williams and Ona Hendon, a letter from a missionary in China—Alvada Gunn—was read to the Band, and it was decided that the Band would begin working on a Thanksgiving box for her. So on Wednesday afternoon the members of the Band met and started sewing for her gift box. The program was in charge of Martha McArthur, and discussions were given by Georgia Eitel, Mildred Frazier, Merele Gunnells and Cora Webb Bass. The new members who have come into the Band this year are: Miriam Doggett, Nina Mae Taylor, Della and Dora Webb, Vennie Lou Dabbs, Mabel Reeves, Georgia Eitel. Our number now stands at 23.

Her Summer Work

Another one of our girls who was not idle during the summer was Cora Webb. Among her summer activities are listed study courses conducted in the Junior B. Y. P. U. Manual, a Sunday School Course in Plans and Programs which was taught three times, also the fact that she led a Junior B. Y. P. U. and taught an Intermediate class of girls in the Sunday School. Cora Webb was recently elected to the Campus Council as Chorister. She delighted everyone with a solo on last Wednesday at the House Warming.

Dedicating the Workshop

On last Wednesday afternoon the Baptist Workshop was open to visitors. Many local friends and college girls and faculty members called during the afternoon. The Campus Council received the guests, and also served at the punch bowl. They wore aprons made of Purple and White Crepe paper. The B. S. U. colors are purple and white. A large number of guests registered in the Guest Book. At 5:30 a Dedictory Service was held, and the following program rendered: Cora Webb Bass sang "I Come to Thee", and Eva Byrd Fraser gave a reading. This was followed by a duet by the Spight sisters—Louise and Mabel. Mr. W. C. Robbins, who has served as chairman of the Building Committee, gave a report and history of the work of this committee and told how funds had been raised and spoke of hopes for the future. The Student Secretary spoke of the significance of the "Work" in "Workshop". This year the aim is to Magnify W—the Word of God; O—organizations in the B. S. U.; R—responsibility resulting from greater opportunities, and K—key-note of Making Christ Campus Commander. Cordie Williams, B. S. U. President, thanked the committee on behalf of the Student Body for the new home, and the service closed

with fitting words from Brother Franks, who has given so much time and thought to the project. It was mentioned that he had been the promoter of the work for several years, and to him much credit goes for the establishing of the B. S. U. program at M. S. C. W. Brother Franks led a dedicatory prayer, which concluded the service.

Life Service Band

This Band had a very unusual and interesting program last Sunday. Each new member was given a chance to tell her plans for her life work, and then the Circular letter was read. This letter had been going the rounds among the members during the summer, and since it told of the work the members had been doing during the summer months, it was very interesting, and amusing at times. Prayer calendars had been prepared and were distributed among the members. This Band is doing excellent work. Martha McArthur is Vice-President and therefore chairman of the Program Committee.

Plan of Salvation

This B. Y. P. U. study course book was taught to a splendid class of 23 by Rosanel Aldridge. The next B. Y. P. U. work offered will be in the Student Training School, October 5th, when Mr. Wilds and Mr. Farmer of Oklahoma will be with us.

The Student Conference

At the reading of these notes the second annual meeting of the Mississippi Baptist College Students will be in session. We ask your prayers for this assembly. Pray that it will be a special blessing to the youth of our Denomination who are in attendance. Pray that they will catch inspiration and carry it back to their campuses. Pray that the Conference will be distinctly spiritual. Pray for those on the program. Pray that Christ may be made Campus Commander and that students may be compelled by Christ in Campus Conquest.

Prayer Meeting Leaders

Those conducting the mid-day devotionals last week were Ruth Stokes, Mary Parks, Irene Pope, Miss Cobb, a Student Volunteer member of the Faculty, and Miss Flo Mae Johnson, the Y. W. C. A. Secretary there. Pauline Swan led the devotional on Monday and Nellie Frezell on Sunday.

Student Work in N. C.

It was of special interest to read an article recently concerning the work being done among Baptist students in the North Carolina College for Women, located at Greensboro. The Baptist Board there purchased a 9-room cottage last winter at a cost of \$9,000 to be used as a meeting place for Baptist students at that college. Mrs. C. A. Williams is Student Secretary there and has directed the work for nearly five years. It was largely through her influence that the building was purchased. There is a long list of contributors to the erection and fur-

nishing of the cottage. The list includes shrubbery, office furniture, shades, curtains, phonograph, dishes, water hose, fixtures, granite, rock and sand, pictures, davenport, chairs, reference books and many other articles.

Of the 1,700 registered students at North Carolina College last year 430 of them signed up as members or inclined to the Baptist denomination. The Methodists led with 512. Since Mrs. Williams' pioneer work began, the Methodists and Presbyterians have also put in student workers.

It is good to know that in our own State we have a similar work. Approximately 350 girls at M. S. C. W. are Baptists. The Baptist Workshop, just across the street from the campus, serves the same purpose that the \$9,000 cottage does in Greensboro. Here too many local friends made very substantial contributions in the way of paint, wall paper, furniture, gravel, brick, lumber, stove mat, chairs and practically all who did work on the building contributed one day's time. Much of the material was sold at cost, thus allowing a building that is worth \$1,500 to be erected at a cost of \$700.

Dr. Deaton's Visit

It was a happy surprise to have Dr. Deaton drop in on us at our Noonday prayer meeting on Sunday. Dr. Deaton had been attending the Columbus Association and we were glad to have him look in on us for those few minutes. He made a very helpful material contribution to our Workshop when he donated a brand new stove mat. Thank you, Dr. Deaton, and come to see us again.

Our Leaders

The noon-day services last week were conducted by Miss Cobb, a member of the Faculty and a Student Volunteer, by Celah Morris, Carrie Jackson, Vessie Ferrell, Rosanel Aldridge and Vennie L. Dabbs.

The Conference

At the writing of these notes the Conference is just ahead of us. As you read them the Conference will be history. Every preparation possible has been made to welcome the guests. Reports come in daily indicating a large attendance from the various colleges. The program is one of the strongest that will be put on in any Conference in the South this Fall. The features of the Conference will be a barbecue banquet Saturday at noon at the Community Center, and a banquet at 6 o'clock for members of the Life Service Band. Also there will be a trip over the campus of M. S. C. W. late Saturday afternoon, with an informal reception in The Baptist Workshop following the tour of the campus. All indications point to a splendid meeting.

Y. W. A. Reorganized

The Y. W. A. has started its year's work. The first meeting was held on last Wednesday at 2 o'clock. We were glad to have 25 members at this first meeting, seven of whom

East Mississippi Department

By R. L. Breland

Ordination

On Sunday afternoon, Sept. 27, 1925, the church at Duck Hill met in special conference for the purpose of ordaining to the full work of the Gospel ministry Bro. J. M. Grantham, a member of that church. A large congregation was present to witness the solemn and sacred services. Eld. E. R. Henderson, pastor of Central Baptist Church of Grenada, assisted the pastor in forming the presbytery. The writer conducted the examination of the candidate, which proved highly satisfactory to both the church and presbytery.

Bro. Henderson preached the sermon and the pastor led in the ordination prayer, after which the presbytery followed with the laying on of their hands. The entire congregation then gave Bro. Grantham and his good wife the right hand of fellowship and encouragement, sending him forth to preach the everlasting Gospel with the sanction and confidence of the church and she to be his helpmate and bear much of the burden of the task.

We commend Rev. J. M. Grantham to the brotherhood and pray the blessing of the Lord upon him in the great work whereunto He has called him.

Notes and Comments

Bro. L. E. Roane preached for the church at Clear Springs, Yalobusha County, the 4th Sunday. He will likely be called to the pastorate of this and other nearby churches.

The fourth Sunday was a busy day with the pastor at Duck Hill; he preached at 11 o'clock, assisted in the ordination of a preacher at 3 o'clock, baptized at 5 o'clock and preached again at 7 o'clock.

The Duck Hill Church elected Miss Ouida Campbell as B. Y. P. U. Director and Prof. Eubanks as her assistant, and also Music Director for all departments of the church work. They are fine workers and the work will doubtless move up. The Sunday School there has reached the A-1 Standard. Prof. M. F. Herring is Superintendent.

MEETINGS AT WHITE OAK, HARMONY, BERE A AND IN CALHOUN COUNTY

The meeting at White Oak Church began on the 4th Sunday in July, with the writer doing the preaching. We were somewhat handicapped because the pastor, Rev. D. B. Powell, could not be with us all the week, however we do not feel that the meeting was a failure. We had one for baptism. The writer was called to serve the church as pastor, the pastor having resigned to go to the Seminary for further training.

are Freshmen. The membership was divided into four circles, one for each of the classes. The circles will select appropriate names and report at the next meeting. Mrs. Earl Burris is the new Counsellor, and spoke enthusiastically of her plans for the year's work. Mae Scofield is President, Cammie Morris, Vice-President, and Virginia Miller, Secretary. Meetings will be held twice a month, and the noon-day prayer meeting every day is sponsored by the Y. W. A.

THE TWO CLAUSES IN GOD'S WILL, JOHN 6:39 AND JOHN 6:40

God's will is beautifully and briefly written in two clauses. We find clause one in John 6:39 as follows: "And this is the Father's will which hath sent me, that of all which he hath given me" (all that are in the covenant of election). "I should lose nothing, but should raise it up again at the last day". That is a glorious and gracious clause, which guarantees that all the elect will be brought to the saving knowledge of the Gospel of Christ and be saved, and not one of them will be lost, no not one; but will all be resurrected. But the second clause, which is found in the next verse, is more glorious and even more gracious because it covers a greater field for its beneficiaries; which is as follows: "And this" (also) "is the will of Him that sent me, that every one which seeth" (with an eye of faith) "the Son, the believeth on Him" (whether in the covenant of election or not) "may have everlasting life: and I will raise him up" (also) "at the last day".

These two clauses in God's will help us to harmonize the first chapter of Ephesians with John 3:14 to 3:18 inclusive. The Calvinistic theory under-estimates the first clause, and leaves untouched the second clause. They make God abundantly able to save all men, but unwilling to save any, except the elect. The Arminian Theory under-estimates the second clause, and leaves untouched the first clause. They make God abundantly willing to save all men, but unable to save only a few. The Calvinistic theory places all the responsibility on God, and leaves man entirely out. While the Arminian theory places all the responsibility on man and leaves God entirely out. But the happy medium of truth makes God both able and willing to save not only the elect, but also all others who believe on His Son.

The words I used in parenthesis are not intended as an addition; but a short method of interpretation.

—J. E. Heath.

It Depends.—"Are there any sweeter words in the English language," musingly inquired Professor Swiggs, "than 'I love you?'" "Well," grimly replied the pessimistic hearer, "I understand that some authorities regard 'There's that money I owe you' as about the epitome of satisfactory sentences."

Our meeting at Harmony was a great success. Rev. J. W. Gray did the preaching. The great messages which he delivered were received with interest. We received three for baptism and seven by letter. The church unanimously invited Brother Gray to come back for the meeting next year.

Rev. W. L. Meadows of Newton did the preaching for us at Berea. Brother Meadows is a great man, and his messages showed his consecration to his task. The visible results of the meeting were eight for baptism and one by letter.

For four other weeks the writer was in meetings in his home county (Calhoun), all of which were unusually successful. In these meetings thirty-seven were received for baptism, and quite a few by letter and restoration. At the close of the meeting in Lantrip community, where the writer was reared, a church was organized with twenty-two members.

May God ever be praised.

—L. F. Haire.

PIAVE, OCEAN SPRINGS AND McHENRY

During my work as Enlistment Missionary for the 75 Million Campaign the need of the smaller churches came more and more to be emphasized as they put forth heroic effort to accomplish things, yet were hampered because of the absence of the pastor except when he visited them monthly. Since then my field has been composed of three good churches of this kind, PIAVE, Ocean Springs and McHENRY. Brother J. H. Street of Lucedale held meetings for me in the first two named, because of special invitation I held only eight meetings during the summer, but the increase to the churches was one hundred and twenty, nearly all adults.

—A. L. O'Brian, Hattiesburg, Miss.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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To prepare for positions in Gulf Coast territory; cannot supply half our calls for our students; good starting salaries assured all preparing now; write school you prefer to attend for full information.

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LAMAR COUNTY

I desire to call the attention of the Baptist Sunday Schools of Lamar County to certain changes that were made by the last Convention in the manner of awarding the Banner. Instead of an average based on enrollment we are to base our reports on the following points: First, preparation of lesson; second, being on time; third, contributions; fourth, remaining for preaching hour. Each point will count 25 per cent.

Let me urge every Superintendent and teacher to organize where not already organized and carry out the work according to this plan. I am sure that you will have no difficulty in making the change, and I feel that all will be pleased with it. We should not be satisfied with anything less than the best. Begin now to get ready for next fifth Sunday. This will be the last meeting of the year and should be the best.

For the benefit of those classes not represented at the last meeting will say that our next Convention will be at Richburg.

—L. J. Stringer, President.

BOILS

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Gray's Ointment

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Are quickly relieved by melting Vicks in a spoon or tin cup and inhaling the vapors. They clear the head immediately.



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FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

Baptist Bible Institute

The Baptist Bible Institute entered upon its eighth session September 15th with the largest enrollment and widest representation and finest student body in our history. The first week we enrolled thirty more than last year at the corresponding period. Our growth is healthy and encouraging in every way.

All the faculty are on the grounds, though Dr. Christian finds it necessary to be absent for a season to recuperate from the strain of recent work and travel. He, Dr. Mahon and Mr. Locke Davis spent four months in the summer traveling in Egypt, Palestine, Syria and various countries in Europe.

The opening address of the Institute was delivered by Dr. Mahon and was instructive and inspiring.

Mr. N. T. Tull, our Business Manager, is receiving congratulations on all sides for his skill and industry in effecting such a transformation in our buildings during the last several months. Our property seriously needed renovating and beautifying within and without. This has been done during the vacation season, and the Baptist Bible Institute now has indeed one of the beauty spots as well as historic centers of the romantic city of New Orleans. We have excellent accommodations and equipment for our classes and students, though the increased attendance will make imperative additional dormitory space in the near future.

Our most urgent need is a modern, fire-proof building to take care of our large and invaluable library secured for us by our great historian, Dr. John T. Christian.

The Baptist Bible Institute is entering upon its work more smoothly, happily and vigorously than in any other year of its career. Let ministers, laymen and women interested in the best possible equipment for service, be hereby assured of a cordial welcome at the hands of the youngest educational child of the Southern Baptist Convention.

Fraternally yours,

—B. H. DeMent.

Seminary Jottings from Louisville, Kentucky

Tuesday morning at ten o'clock the session of 1925-26 opened. The chapel was filled with students and friends of the institution. After the singing of songs, and prayer, President E. Y. Mullins read Second Timothy 2:1-19 with special comment on that part of the 15th verse which says: "A workman that needeth not to be ashamed, handling aright the word of truth." He spoke from experience, paralleling one's work here with the making of golf clubs. First, the timber must be fit. Again, it must have the proper shape, and all rough places must be removed, the whole thing made perfectly smooth. The cap must be properly set and so must the grip be just right, etc. The golf club is handled from beginning to finish by a skilled workman who makes a club that the player can use with dexterity. The ball is the word of truth, and it is

to be knocked, rather put, into the cup, which might be likened to the heart of an individual.

After this very practical discourse, having shown the necessity of WORK which the various courses require, after prayer we were dismissed for matriculating. New students at one place with the President, the old ones with assisting professors in another room. Of each class of men there are quite a few.

On Wednesday, the 22nd, the Julius Brown Gay lectures begun, the donor of this lectureship, Rev. W. D. Gay, was present, for the first time in the history of the lectureship of twenty-three years, and led in prayer, after which the first of the lectures was delivered. Dr. T. R. Glover, of the University of Cambridge, England, the author of "Jesus of History" and other books, was the lecturer this time. In 1924 Dr. Glover was made President of the British Baptist Union, which position his father held forty years before, or in 1884. The three lectures were very forcefully given, and well received. The first being something of an interpretation of the Englishman, modes of living, and especially the scholastic features of the Englishman, forming the background for the lectures that were to follow, which were on the Free Church of England, and Fifty years of Denominationalism. These lectures closed Friday.

The social side of Seminary life takes on more pleasures Friday night. There will be held in the Chapel of Norton Hall a reception—the old men entertaining the new men. The students of the Woman's Missionary Union Training School will also be there, the announcement reads. That is quite enough for most of the inmates of New York Hall.

We are not in position to give the number enrolled to date. The news has gone out that there is not over a variation of five from last year's enrollment, showing that we are here in great numbers. As we have said that there are lots of new men here, though in a sense some of them are older men than the old men here in point of time of attendance. Some are here who finished their Th.M. eight and nine years ago, doing work on their Th.D. We are glad to have back with us this year Dr. Gains Dobbins, whom many Mississippians will remember as being one of us. His absence last year on leave of study he says was in every way satisfactory.

Dr. Harold Tribble, of Florida, who tutored here last year, has been made fellow in the Theology course, and in public assembly at the chapel hour Friday the 25th subscribed to the articles of faith of the Seminary. Dr. Tribble is liked by all who have met him.

—J. H. Gunn.

BOYLE CHURCH

The revival meeting began with the Boyle Baptist Church the third Sunday in August and closed out

the fifth Sunday night. The pastor was assisted the first week by Brother J. B. Perry of Mangham, La. Brother Bryant had charge of the singing. Brother A. D. Muse, a member of the T. T. Martin Evangelistic Staff of Blue Mountain, Miss., joined us on Monday after the fourth Sunday and continued the meeting through the fifth Sunday night.

Some visible results: We had eighteen accessions to the church, eleven by baptism and five by letter. The pastor has received two for baptism and one by letter since the meeting closed. The church is in a better spirit of co-operation than it has been for several years. I am delighted with the progress of the work this year. If you want a real revival meeting in your church secure these two brethren with the noble singer, Mr. Bryant, and you will hear the Gospel preached and sung in all of its power. It was two weeks of feasting for the people of Boyle and for all those who attended the meeting. We were carried up on the mountain peak and there we feasted on heavenly things.

Brother Perry is a Mississippian and could be brought back to the good state, and any church or churches securing him as pastor will make no mistake but will always be proud of him. Brother Muse and his singer have more than they can do, calls coming from every state for meetings. Brother Muse is a great Gospel preacher, his work is constructive, builds up the church, strengthens the pastor and leaves the church and pastor ready for real work. The church and pastor fortunate enough to secure him for a meeting will have nothing to regret and if you want to secure his services you had better take the matter up with him at once. Pray for us in our work at Boyle that the Lord may accomplish greater things in and through this people.

Yours for the Master's work,

—W. A. Williams.

ST. CHARLES AVE. CHURCH, NEW ORLEANS

Yesterday, Oct. 4, was a high day for us at the St. Charles Ave. Baptist Church, and one toward which we had been looking with great expectation. At the Sunday School hour, Mr. Frank H. Leavell, Secretary of the Inter-Board Commission, spoke to Tulane and Newcomb students, along with students of other institutions, including our own B. B. I. He then addressed our church at the morning hour, and in the afternoon held a Round Table discussion concerning work for students. There were 12 additions to the church at the morning service, making 144 since January 1st and 586 during the present pastorate.

Following the morning service, we placed the corner stone of our new church, and at this time the former pastor, Secretary E. D. Solomon, made the address. The exercises were presided over by Chairman O. L. Benway, who placed in the corner stone a copy of the Bible, The Baptist Message, The Mississippi Record, the Institute Magnet, the roster of the membership, the articles of faith, the church covenant, pictures which were taken at the ground-breaking, a tribute to Deacon A. T. Terry, and copies of the church bulletin for the past 3½ years.

In these exercises, in addition to Mr. Benway and Dr. Solomon, the pastor, Mr. W. Plunkett Martin and Mr. Frank H. Leavell took part.

The new church is progressing, and we are looking eagerly to the time when we shall enter a building more worthy of the Lord's cause.

—W. W. Hamilton.

COMMENDATION

Mr. C. T. Clarke has recently resigned as pastor of the church here in Mashulaville to take effect January 1.

He came here four years ago from Kentucky and has been pastor here since that time. He is an aggressive and a progressive worker. He believes in advancing the work of the denomination and is loyal to every phase of the church work. He was responsible for Concord Church going to half time work and for the construction of two Sunday School rooms there.

He is especially gifted in evangelistic work. He recently conducted a meeting in which there were thirty-seven professions of faith.

He is very active in the county convention work and I hope that some church who needs a live wire will secure his services in order that he may be kept in the state.

A member,

—Wyatt R. Hunter.

THANKS

Brother Gunter is sending me the original checks and money orders which enables me to keep a perfect list of those great hearted people who are helping me in this fight for my health. I am placing this money in the bank, and I want to assure you that we are using it very sparingly, and carefully, just for those things that we are compelled to have. I shall be able to account for every dollar of the same, and will be glad to make report through The Baptist Record.

Your very grateful brother in Christ,

—J. S. Slaughter.

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., October 29, 1925

NEW SERIES
VOLUME XXVII, No. 44

NOTICE

Those desiring sleeper from Osyka and points north to Holly Springs the night of Nov. 8th, 9th and 10th will please write at once I. C. District Passenger Agent, Jackson, Miss. Sleeper will be set off in Holly Springs at 4:30 a. m. until seven. Passengers can then leave for New Albany at 8:05 a. m.

—R. B. Gunter.

The Louisville Baptist Church passed resolutions expressive of their high appreciation of Pastor S. G. Pope, who goes to Moorhead. Nothing too good can be said about him.

Dr. G. Campbell Morgan becomes temporary pastor of the First Presbyterian Church in Cincinnati, with the prospect of being permanent pastor. His son, Rev. P. C. Morgan, becomes assistant pastor.

The papers report that Mussolini was snubbed by the reporters at Locarno, Switzerland, where he had gone to sign the peace pact which guarantees the peace of Europe. Because he had mistreated reporters in Italy the majority of the reporters for the great dailies refused to attend a banquet to which he had invited them. The Italian dictator likes to dress and pose in the manner of Napoleon.

Dr. J. W. Porter, who with Evangelist T. T. Martin bought the Baptist Flag and will publish The American Baptist at Memphis, writes to say that possibly a wrong impression was made by a recent reference to the matter. He is the same kind of a Baptist he has always been and is for the Convention work as heretofore. News matter with reference to the Gospel Mission work will be given space but there is no contract to represent their work.

A Bible Institute will be held at Line Creek Church near Pelahatchie Nov. 3-7. Pastor D. W. Moulder has invited to his help Brethren G. S. Jenkins, W. A. Sullivan, R. L. Wallace, E. E. Crawford, Luther Allen, J. C. Richardson, M. C. Hughes, J. W. Hudson, M. E. Chapman, J. L. Hughes, Will Smith, J. Knox Huff, C. E. Bass, H. F. Dearman, Mrs. W. D. Cook, F. L. Coker, P. I. Lipsey, Moody Purvis, T. W. Green, C. S. Moulder, H. T. McLaurin, B. W. Alliston and R. B. Gunter.

Brother R. H. Purser, a veteran preacher for half a century among the Baptists of Mississippi, passed peacefully to his heavenly home on Sunday morning. He had been an invalid for the past two years and was only waiting the summons to come home. There have been few ministers in all our history so widely beloved and highly esteemed as Brother Purser. He was also a Confederate Veteran. His ministry was mostly in Copiah County at Wesson, at Brookhaven in Lincoln County and at Magnolia in Pike County. He was a brother of Dr. John Purser of Atlanta and the lamented D. I. Purser, whose sons are honored pastors in Mississippi. Brother Purser was highly blessed and very happy in his children. His beloved companion preceded him more than a year ago.

Dr. Gunter has an important message on page 5. Turn to it and read it.

Dr. S. E. Tull of Pine Bluff, Ark., has been called to Belmont Heights Church of Nashville, Tenn. We do not know his intention.

Pastor J. R. Kyzor of Bardstown, Ky., is spending a short while with his mother near Bogue Chitto. His Mississippi friends are delighted to see his face among us for a while.

Dr. W. H. Baylor, Mission Secretary for Maryland, says that negro Baptists have in Maryland increased four-fold in the last twenty years, while white Baptists have grown only 25 per cent.

James Davidson Taylor, son of Pastor J. A. Taylor of Brookhaven, was ordained to the ministry last week by the church at Brookhaven. He is a student in Mississippi College and has been preaching at Fayette for some time. He comes of preaching stock and gives promise of great usefulness in the ministry.

Some few years ago we were under the necessity for lack of space, of announcing that we would charge for publishing resolutions about retiring pastors, just as we do for obituaries. This stopped the coming of resolutions. But recently there has been a revival of resolutions of this character and we remind our friends that a charge is made of one cent for each word.

Dr. W. H. Geistweit, pastor First Church of Dayton, Ohio, has recently made a tour of The Holy Land, Egypt and other Mediterranean countries with the Wicker Tours. He is so pleased and has been so greatly helped that he expresses the wish that many of our churches will see to it that their pastors are enabled to make this tour with Dr. J. J. Wicker of Richmond, Va., on his next cruise.

A Sunday morning with the Main Street Church in Hattiesburg showed a happy, busy bunch of people working together in unity of the spirit and responsive to the leadership of Pastor J. E. Wills. If all the teachers in Sunday Schools are like the one we heard, Brother N. R. McCullough, the classes are being edified. It was our happy privilege to be a little while in the pastor's home, where the three boys are prize winners and the good wife a genuine helpmate.

NOTICE

Those desiring a sleeper on the G. M. & N. Road when going to the Baptist State Convention at New Albany will please send their names to the writer at once. The President of the Road, Mr. Isaac B. Tigrett, says he can provide sleepers but would like to know how many to provide for. The train reaches Newton, going north, about 11:30 or 11:40. From Newton south, at least as far as Laurel, a sleeper can be obtained so that the passenger can reach New Albany at about six or seven o'clock in the morning; also state whether you want to go Sunday night or Monday night.

—R. B. Gunter.

NOTICE—See page 5.

Ye are the salt of the earth. But some had rather be the sugar. However, we have yet to find any worthwhile saints that were sugar cured.

First Church, Houston, Texas, had 1,034 additions in the past year, and 5,745 in eight years. In five years their average annual gifts have been about \$90,000.

Pastor A. T. Cinnamond of Kosciusko was elected Moderator and V. B. Temple Clerk and Treasurer, of Kosciusko Association. Rev. H. C. Joyner read the Mission report.

The revival meeting began at Clinton Sunday. Pastor Lovelace preached two good sermons and Dr. J. J. Mayfield arrived Monday evening from McComb. Join these people in prayer.

From two places come reports of hens which had raised large families now refusing to lay and are now said to be growing spurs and large combs and wattles. This taking of "feminism" to the poultry yard is going a little too far. Eggs are high enough now.

A negro porter was pulling a truck filled with express for an incoming train. One basket of peppers burst open and the pods were being scattered along the route. Another negro stopped him and helped him pick up the peppers and restore them to the basket. But the white gate-man beat him to some of them and put them in his pockets. And they say negroes are bad about stealing!

Evangelist T. T. Martin assisted T. E. Waldrup in a meeting at Gibson Memorial Church at Del Ray, Florida. Bro. Gibson is a Mississippian who might be induced to come back home. He has been instrumental in building a great church house at Del Ray. In eighteen months 80 members have been added to the church, the Sunday School and B. Y. P. U. have been graded and departmentized and the work prospers in every way.

Kemper County Association met at Scooba and Pastor S. L. Morris and his people took good care of us. They have recently built a very neat home for the pastor and all seem happy. There was a good group of preachers present, enough to make things interesting every hour. These included Brethren Newton, Williams, Bell, Morris, Furr (a visitor) and the editor. Brother Newton preached the Associational sermon. The preachers combined and elected laymen for Moderator and Clerk-Treasurer, Brethren Trammell and Palmer. We heard good discussion of the social service work, of missions and the general welfare of the Association. The above named brethren participated and rendered effective service. There are fourteen churches which have come in to form Kemper County Association and others doubtless will come in later as the work prospers. It was our pleasure to be entertained in the home of the Boyds and to dine with Pastor Morris and his good wife. Brother Lightsey was present and doing good work as always with his colportage outfit.

PEOPLE EVERYWHERE PROTEST CLOSING OF FOREIGN FIELDS

By Frank Burkhalter

Not in all the history of the Foreign Mission Board during its 40 years has there been manifest so widespread interest in a session of that Board on the part of Southern Baptists generally as characterized the Annual October Meeting when there was a prospect that some of the fields might have to be closed and some of the missionaries recalled on account of the decline in receipts.

Letters and telegrams poured into the Board in every state in the South from pastors, churches, associations and individual men and women, assuring the Board of their prayers that it would guide it in reaching a proper solution of its financial problems and pending that no fields be closed and no missionaries be called home.

Many of the letters enclosed checks to be applied toward the reduction of the debt, the same ranging all the way from \$1 from struggling folks to \$1,000 from a few men of means, while some individuals and churches agreed, to assume the salaries of one or more individual missionaries on the field, thus relieving the Board's obligations by that amount. Some of the offerings came from Mountain Mission Stations, and some from student volunteer bands in the colleges, while the First Baptist Church, Miami, Florida, agreed to assume the support of thirteen additional missionaries over and above obligations to the Co-operative Program. All their contributions will apply on the salaries of missionaries already on the field.

It was realized, of course, that this unusual manifestation of interest was due to the special efforts of Secretary Love in setting forth through denominational papers the tragic situation that confronts the Board in its obligations of \$800,000 at the banks and the decline in receipts to where it is not able to pay the operating expenses of its work or even a greatly reduced budget. But this was taken to mean that wider dissemination of information will be accompanied by a more general and generous response.

The Board was due to have made its appropriations for 1926 at this time but when the various missions had reduced their estimates as far as possible, and the Board had cut out \$80,000 more, it was found that the total tentative budget for 1926 was still \$1,648,995.93, whereas last year's receipts were only \$1,556,000 and it was decided to await fuller advice from the denomination before taking any further action. Accordingly, appropriations on this reduced scale were made only for the month of January.

In the meantime, a memorial was addressed to the various state conventions setting forth the obligations and needs of the Foreign Mission Board, the belief being that if the full truth of the situation could get to the people they would, out of their love for the work, provide the funds needed to retire this debt over and above their obligations to the Co-operative Program.

Confident that the manifestation of interest by the persons who wrote or wired are indicative of the feeling of the people generally, the Board felt it would be wise to wait until this impulse had an opportunity to express itself in a practical way before proceeding further and decided to reassemble January 13th, for the purpose of making up the budget for the remainder of next year.

Brother George F. Austin writes from Balboa Heights, Canal Zone: "Safe arrival. Delighted. Will write you a letter soon. We have a good church here, well organized, devoted people, true to God. Love and good wishes to everybody". On the card is a good picture of the Baptist church.

LET THE FIGURES SPEAK

By William Lunsford, D.D., Cor. Sec'y.

Never before have I felt such deep and anxious concern about our work as in this good year of 1925. I knew that unless we collected more money from the budget this year than last, that we could not pay our beneficiaries what we have been paying them for the past two or three years.

My anxiety in this respect began last May when I found that the receipts of the Board were \$40,000.00 short of the year before. Receipts for the past five months have fully justified our anxiety. This means that unless the unexpected happens, we shall suffer in receipts this year as last. We have already been compelled to retrench in almost every direction.

Another source of anxiety was the fact of Mr. Rockefeller's challenge. I knew that unless the Board received from the budget, and other sources, as much as \$400,000.00 we would lose Mr. Rockefeller's conditionally promised gift of \$100,000.00 January first, 1926.

We are a good way from the goal at this time. Does not the emergency created by Mr. Rockefeller's challenge justify our Board in appealing to the friends of the veteran preacher to make us gifts and purchase from us life annuity bonds?

A request has recently come into the office for a comparative statement of the assets, as between Baptists and other denominations.

While this statement has been made several times in articles contributed to our religious weeklies, in our annual reports, tracts and in personal correspondence, we gladly give it again. In all such statistics one can only give the figures in round numbers, as they are constantly changing.

The assets of Northern Methodists, in round numbers, today stand at seventeen millions; Southern Methodists, ten millions; Northern Baptists, thirteen millions; Southern Baptists, right at two millions; Northern Presbyterians, twelve millions; Southern Presbyterians, between five and six millions;

Congregationalists, nine millions; Episcopalians, ten millions.

It is well nigh impossible to obtain exact figures as to the sums paid beneficiaries of the different denominations; besides, these figures are changing all the time.

In round numbers, Northern Baptists are paying annually an average of \$450.00;

Northern Methodists, from \$250.00 to \$1,000.00, depending upon the Conferences;

Northern Presbyterians, around \$500.00;

Southern Presbyterians, \$500.00 plus; Congregationalists, between \$400.00 and \$500.00;

Episcopalians, about \$500.00;

Southern Baptists, an average of about \$150.00.

The above figures have reference solely to beneficiaries on the general relief side of the work, and the figures are only intended to give the average. All the denominations are paying some the minimum and others the maximum. The range with some is from \$100.00 to \$1,200.00 per year.

Thus it will appear that Southern Baptists are millions of dollars and many years behind their brethren of other denominations in the care and attention given to ministerial relief.

West Kentucky Bible School, second session, opened last week in the home of Pastor H. Boyce Taylor at Murray, Ky.

One church sets a good example in paying a long due debt to a former pastor who had moved to another state years ago. Not only was the principal of \$40.00 paid but the interest to date, making a total of \$100.00. You will read the account on another page of The Record.

KEEPING ABREAST EDUCATIONALLY

J. W. Cammack, Corresponding Secretary
Education Board, Southern Baptist Convention

The following figures showing the increase in High School and College attendance in the United States in the past dozen years are of very real interest to all who are concerned in the education of our Baptist boys and girls:

Year	High Schools	High School Pupils
1913	11,500	1,218,804
1925	15,000	2,873,000

In 1913—216,493 College Students.

In 1925—650,000 College Students.

In 1913—173 College Students to each 1,000 High School Students.

In 1925—230 College Students to each 1,000 High School Students.

Increase in High School pupils in 12 years 212 per cent.

Increase in College students in 12 years 305 per cent.

The percentage of increase in attendance in our Baptist Colleges since 1913 is not comparable to the increase in attendance of College students in the United States for the same period. We are spending many millions of dollars in new and larger church houses just now, but we are practically at a standstill all over the South at this time in the important task of erecting any new buildings on our college campuses. This condition prevails in spite of the fact that most of our colleges are turning away, for want of room, worthy young men and women who are asking admission.

To keep abreast educationally, we must have more buildings to care for the students and more endowment. It is of vital importance that these needs be provided for when the committees on allocation of state funds are making recommendations to the State Conventions for 1926, and when action is taken by the Convention.

American Education Week

President Coolidge has issued a proclamation urging that this week of November 16th to 22nd be observed throughout the United States as "American Education Week". In this connection, the President says: "I urge further that local officers, civic, social, and religious organizations, and citizens of every occupation contribute with all their strength to the advance of education, and that they make of American Education Week a special season of mutual encouragement in promoting that enlightenment upon which the welfare of the nation depends."

This occasion, when the mind of the country is on education, affords a unique opportunity for pastors, for church officers, for parents, for all our people, to speak a message in season on education. Sunday, November 22nd, will be an ideal time to drive home through a strong gospel message to parents and children, the importance of training for the largest service our God-given intellects. There are bright boys and girls in every neighborhood, who are neglecting their one chance to get an education. Let us do our part to cause them to see and improve it.

Our Baptist Schools will naturally have a place in such a message. Our Seminaries at Louisville and Fort Worth and the Baptist Bible Institute at New Orleans will, of course, come in for special emphasis. None of our schools, more than our Seminaries, are engaged in "promoting that enlightenment upon which the welfare of the nation depends."

517 North 22nd Street,
Birmingham, Alabama.

Rev. N. H. Parker, a well remembered alumnus of Mississippi College, after graduating with distinction from the Louisville Seminary, was elected to teach Hebrew and Old Testament English in McMaster University of Toronto, Canada. We are sure he will do excellent work wherever he is but we covet such men for our work in Mississippi.

THE Y. M. C. A. WORK IN LEFLORE COUNTY

The Y. M. C. A. in Leflore County has launched a campaign for the purpose of raising funds for the year 1926. This campaign was launched on the basis of \$18,212.40 to be spent as follows:

Administration	\$ 6,600.00
Religious Work	150.00
Physical Work, Hikes and Camps	550.00
Social Work	300.00
Telephone and Telegraph	125.00
Office Expenses	125.00
Printing and Stationery	150.00
Boys' Club Work	300.00
Promotion, Collection, Campaign, etc.	750.00
Car and Upkeep	1,000.00
Conferences and Conventions	300.00
Rent	600.00
Repairs and Supplies	200.00
Educational Work	50.00
Retirement Fund	140.40
Notes and Outstanding Accounts	1,400.00
Miscellaneous	500.00
General Agencies for 1925	1,658.00
General Agencies for 1926	1,658.00
Depreciation 10%	1,656.00

Total.....\$18,212.40

The reader will notice that only \$200.00 are to be used in Religious and Educational Work. Only \$300.00 for social work. Look carefully over the uses made of the money asked for and then ask yourself the question, "Can I afford to spend the Lord's money that way?" Can I use the Lord's money so that it will count more for Kingdom Work? If you can, it is your duty to put the Lord's money where it will bear the greatest harvest in the upbuilding of mankind and thereby glorify God in honoring the Lord Jesus Christ.

—J. R. G. Hewlett, Charleston, Miss.

REPORT ON PUBLICATIONS (Leake County Association)

Ours is not a day wanting in publications but a day wanting in the proper discrimination between the publications we now have. The civilized world is overflowing with religious publications; we not only have the best and the worst, but every niche between the two great extremes is packed to overflowing. Millions of money are flowing in a continuous stream to the support of an overworked press where each class or creed, or individual, or individual's followers are industriously endeavoring to convict and convince the world to his or their way of thinking. Many of the present publications are based upon the whole Bible and prove of great value in the honest study of the Bible. The great mass of the stuff now coming from the press, however, is gotten out by blinded emissaries of the devil to lure an innocent and unsuspecting public from the true and narrow way of life to the way of death.

All religious publications not strictly founded on the whole Bible are corrupting and therefore bad. We believe that one of the greatest responsibilities now resting on the Baptist ministry is the proper directing of Baptist reading. That it may so direct, it is imperative that the ministry be well rooted and grounded in the Baptist doctrines founded, as they are, upon the whole Bible.

The seriousness of this subject demands the careful and prayerful consideration of our Baptist papers without any mixture of the jocular and frivolous.

The First Baptist Church, of which we are descendants, was built and we are built upon the saddest and most shocking incident known to man.

The Bible should always be read and considered in connection with any and all publications.

While we favor and support the State papers, we would not in any way hinder the individual and independent publications.

Respectfully submitted,

—J. L. McMillon.

BAPTIST CO-OPERATION

Text: Deuteronomy 32:30-31. Read Leviticus 26:8; Joshua 23:10

In the progress of the Baptist people, three words have emerged and occupied an especially important position. These are **Independence, Inter-Dependence and Co-operation**. Independence stands perhaps as the supreme Baptist word. It represents ideas and ideals which are fundamental with Baptists. In the first place, it stands for the idea that every human being may come into direct relation with God Almighty. No Pope or Priest or Ordinance is necessary even to assist in this. By the aid which God alone gives, every human being may come into direct relation with God and maintain a relation of fellowship and co-operation. It stands for the competency of the individual human soul in all matters of religion. It stands for the idea that God alone has a right to impose laws on the human individual. That in all matters of religion, he is entirely free to worship God as he may wish, or not to worship if he may wish, so far as all human authority is concerned. It stands for the idea that in his duties to his fellow-men, he can obey God by His help alone, in spite of all human circumstances or conditions. It stands for the idea that God communicates His will to the individual and by the help which God alone gives, each individual may find out God's will concerning him. The individual human being is the unit in all matters of religion. God deals directly with the individual and with society simply as made up of individuals. Baptists have always held rigidly and unyieldingly to such ideas as these.

The word **Inter-Dependence** was one much set by on the part of some of our great leaders. There was in it at least the shadow of meaning which never appealed to the common man. It seemed to imply that we were dependent on human beings for the things which to us were vital and essential. It seemed to imply that we, as individuals, could not perform our duty to God except as other individuals permitted or assisted. In other words, that in matters of religion, we were necessarily dependent on other human beings, and not on God alone. So while the great leaders emphasized this word tremendously, the common man or woman refused to be deeply impressed.

In the present day, the only other word that we put along by the side of **Independence** is the word **Co-operation**. This means that two wholly independent individuals may, by their voluntary decisions, agree to co-ordinate their activities, to keep step with each other, to get into harness together, to tackle the same tasks in the same way, and to work them out, each contributing something to the strengthening of the other. This word is as vital and as indispensable to the accomplishment of the tasks that are common as the word **Independence** is for the inner religious experience and the individual development of the Christian. I wish to speak especially today with regard to this sort of co-operation. There are several features and characteristics of this co-operation which I wish to emphasize.

The first is that it is intelligent co-operation. Baptists must think first and act afterward. Their very individual independence makes this indispensable. We recognize no human being as possessing the right to command us. We recognize no assemblage of human beings as having any authority whatever over our religious lives. So it becomes necessary that Baptists be informed as to the kind and quality of service to be rendered and make up their minds each one for himself, with regard to the degree of his participation in the tasks. This constitutes the fundamental reason for universal education among us. Our very system requires a broader, more thorough education in order to succeed, than does any other religious system in existence. Every individual must be informed in or-

der to render the only kind of co-operation which Baptists seek or desire.

It is voluntary. Each individual co-operates because he himself wishes to co-operate. He co-operates just to the extent that he is impelled by an inward desire. All the Popes and Bishops and Assemblies and Conferences and Conventions in the world would be wholly unable to require the co-operation of the humblest, most ignorant, back-woods Baptist man or woman. He co-operates wholly because he himself desires to do so.

A third characteristic of this co-operation is that it is co-operation with an all powerful, victorious Prince. "We are workers together with God". We recognize the fact that our co-operation is primarily not with human beings, but with God. Jesus alone possesses the authority to command our co-operation.

He makes all the programs. We simply discover the program which He has made. We do not make our own programs. We cannot do so. We feel that no human being has the intelligence or the authority to make his own religious program. Some years ago in a Great World Baptist Conference held in London, for the purpose of finding a program for Baptist work in war-torn Europe, our great Secretary, Dr. Love, greatly surprised all the others and pleased Southern Baptists by his declaration, "We Southern Baptists can commit ourselves to no program for any part of which we are dependent on any other people. We must ourselves work out and adopt our own program". This was fine as far as it went, but our great Secretary absolutely failed either to grasp or to express the most central and essential truth in the matter. This truth is that our complete program in all its details has been made by the hand of God and our whole concern must be the discovering and the operating of His program.

He furnishes us the wisdom with which to discover His programs, and the means and methods of carrying them to victory. Every detail, every fact, every iota in the methods and means necessary for the complete victory of His great world-wide campaign were before Jesus when He made this program and committed it to man. He has placed in the Bible every detail of this program. Our whole job on the thought side is to discover His program in all its details.

He furnishes all the power necessary for moving forward resistlessly in the prosecution of this program. "Ye shall receive power after that the Holy Ghost is come upon you". "Not by might nor by power but by My spirit, saith the Lord". When human beings attempt work for God in their own power, they are predoomed to failure for the reason that they are in conflict with a power mightier than that of man. But when they attempt to work in the power of God, they are in touch with a force mightier than all that the enemy can possibly muster. So as individuals, we recognize our dependence upon God for the program, for the wisdom to discover the program, and for the power in which alone it can be carried to victory.

It is co-operation for the supply of humanity's supreme need. We speak of man's fundamental needs as being those for food and clothing and shelter, but in doing so, we are thinking simply of his animal needs. The need of mental training and mental enjoyment goes deeper and higher than that of the body, but man's supreme need lies entirely in his religious nature. As we co-operate in this God-given task, we are seeking to bring all mankind into that relation with Almighty God which alone will satisfy the soul. Included in this effort, is that of bringing all mankind into right relations with their fellows. When we have completed this task, war and bloodshed and famine and pestilence will be banished from the world and the greater part of physical suffering will be at an end. Surely, if we are friends to our fellow men, we will earnestly seek this sort of co-operation. Man's

(Continued on page 6)

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THANKSGIVING COMING

The observance of an annual Thanksgiving Day does not mean that we are to be thankful only once a year. But it is an annual reminder of the duty of thankfulness. The Lord commands us "In everything give thanks". Again, "Giving thanks always for all things to God and the Father in the name of our Lord Jesus Christ". This word is written beforehand that we may now be thoughtful that we may be sure to be thankful. It is not enough to say a hasty "Thank you" when some favor has been shown us. Our hearts and minds must be genuinely moved by the contemplation of the kindness and goodness of God. And people who are thoughtless can not be genuinely thankful. In other words Thanksgiving is not a mere ceremonial observance, it is an occasion of remembering the goodness of God and pouring out our souls in responsive thoughtful praise to him.

Surely never did a people have more genuine cause for gratitude than our people in Mississippi have today! It is a time to fling away complaining and murmuring. It is a time to open our arms and our hearts and welcome and embrace the goodness of our God. The one hundred and thirty-sixth Psalm may have sometimes seemed to sound the refrain monotonously, "His Mercy Endureth forever". But in a time like this our hearts should be so surcharged with gratitude that we would repeat the chorus with joy.

Our religion, our faith, should be such that we can praise Him at all times. We ought to be able to say in the sublime words of the prophet Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in Jehovah, I will joy in the God of my Salvation". But this year is crowned with the evidence of his favor and his loving kindness. He has opened the windows of heaven and poured out his blessings upon us. He has turned our prayers into songs and our petitions to praise.

Shall we not acknowledge his goodness in our hearts? "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name". This to begin with. But let us not stop here, for the verse that immediately follows (Heb. 13:16) says, "But to do good and to communicate forget not, for with such sacrifices God is well pleased". Gratitude must not, cannot be expressed simply in words; cannot be satisfied with words. It must, if it is genuine, find some practical outlet for expressing itself. Singing is good to express a cheerful and grateful heart, but if it stops at singing it is too volatile to be genuine. If we are grateful to God for his goodness, we will desire and seek some practical way in which to express it.

While we are rejoicing in fields full of cotton and an abundance on our tables, the receipts of our Orphans' Home have fallen off this year and

it has been necessary for them to draw on a small reserve previously accumulated. Surely we can come to their help with gladness and prove our gratitude by communicating or sharing with them according to the word of our God.

It seems an anomalous thing that in this year of prosperity which has come to our people our Mission Boards should have the largest debts in their history and should be threatened with serious retrenchment and permanent injury to the work. God is calling us by his goodness and abundance and pointing the way by the needs of our Mission Fields. We cannot afford to let the present indebtedness remain on our Boards. Many merchants have this fall collected old debts of long standing. Our farmers have pulled out of a serious situation caused by previous years of short crops. Shall we let the debts on our Boards go unpaid; our Missionaries remain in anxiety, and favorable opportunities for work in many fields be unused? Surely if ever a time called for practical expression of gratitude, now is our opportunity.

THE EX-CATHEDRA VOICE

You know the Pope sometimes speaks Ex-Cathedra and sometimes he speaks just like an ordinary man. Not being highly or deeply versed in papal pranks this writer doesn't know exactly when his utterances are to be taken seriously and officially and when they are to be taken for what they are worth. But there's a difference—so as least Catholic authorities say—when he speaks Ex-Cathedra then he is infallible and you had better watch out for he is the voice of the whole Roman Holy Catholic Apostolic Church; or so they say. Now ordinary mortals may not know when he is speaking Ex-Cathedra and when he is joking. But to the initiated, there's a world of difference.

Now we have been observing an exhibition of this Ex-Cathedra business among Baptist preachers. It doubtless obtains among others too and may be just as common and more conspicuous. But our message does not reach to them, but to the beloved Baptist brotherhood. Did you ever notice—you are bound to have observed it—the Ex-Cathedra voice when a preacher gets into the pulpit? Come to think about it, it's funny. You would hardly know him for the same man. Before he goes into the pulpit, he is talking to his familiar friends and his voice is natural and pleasant. You feel that he is approachable and pleasant; a real human being; just one of us you know.

But the moment he mounts, or maybe we should say, ascends the platform and gets himself behind the "sacred desk", he is transformed. He doesn't go into a little anteroom like an Episcopal rector or bishop and come out with a holy motherhubbard on. Oh no, he disdains such a practice. He doesn't put on a holy whine like some of his ancestors did. He doesn't solemnly "chant" his sermon with an ecclesiastical intonation. No he has not come to that. But he assumes an oracular manner and his voice rounds out sonorously in majestic tones. He's got his preaching voice on now. He is speaking Ex-Cathedra. He hasn't changed his clothes for he scorns the ecclesiastical and clerical flummery of the milliner's shop. But he has got him another voice, and you won't be able to forget that or to miss the effect of it.

What does he mean by it? What does he get by it? Is he telling the truth now, and only now. Was what he said outside the pulpit not the truth? Are you to value what he says by the degree of rotundity to his voice? Is he any more impressive or forceful because his words are walking on stilts? Does the tone communicate authority to what he says? Is it the tone or the truth which must reach the heart and lives of the people?

Reverence certainly is becoming. Seriousness is a necessity. Gravity is impressive. But search me if there is anything good or helpful or worth-

Pastor Boston began a meeting at Winona Sunday. Remember him.

The Conflict, of which T. T. Martin is editor, has suspended publication temporarily but it is the purpose of the editor to resume it at an early date.

Brother J. W. Lee is to assist in a meeting at Central Church, Grenada, where he was long time pastor. Pastor E. L. Henderson begins the meeting November 1st.

Pastors who expect to make full proof of their ministry cannot afford to miss the meeting of the State Convention in New Albany Nov. 9-12. This includes the meeting for preachers and laymen which starts on Monday evening at 7 o'clock.

Laymen have always had a prominent and useful place in our denominational work in Mississippi. Four out of five of the College Presidents are laymen. Laymen are among the most interested and helpful members of the Convention. Our Laymen cannot afford to miss the Convention at New Albany.

Dr. W. E. Farr of Grenada declines the call to a church in Birmingham with a large membership and an attractive salary because he is satisfied to stay where he is in Mississippi. In the five years of his pastorate at the First Church, Grenada, there have been added 595 members and the membership is now over 800.

Church Treasurer, if you have not promptly sent in to Dr. Gunter all your church has given for the 1925 Program will you not wire him and send it right now. This is your last chance. Brother Pastor, maybe you had better ask your treasurer about this little matter. Promptness in business is one of the best qualities to be possessed.

The giving of a tenth of one's income is the beginning of systematic benevolence. If we do not start there we will not get very far. If we begin with this we are safe and sure for regular well ordered financing the Lord's work. When the individual member gives his tenth and does it as the first fruits of his work, gives it as soon as he gets it, gives it before he spends any of the rest for anything else, then we are on the sure road to prosperity for the individual and for the church of Christ. Our next move is to get the church to adopt a budget. That is, name a definite amount to be raised within a year, and agreeing to divide it among all the objects on a given ratio or percentage. Then send out a committee to secure a contribution for this budget from every member of the church, big, little, old, young, rich or poor. Now you are on the right road.

The following have sent in subscriptions since last issue of the Baptist Record: Mrs. G. D. Holcomb, Rudyard, Miss.; C. M. Courson, Ashland, Miss.; Mrs. F. C. Hayden, Vaughn, Miss.; Miss L. Mae Robinson, Steens, Miss.; N. H. Parker, Toronto, Ontario; Miss Maggie Hightower, Coffeetown, Miss., R. No. 5; Rev. M. J. Derrick, Vicksburg, Miss.; J. J. Hedspeth, Braxton, Miss.; I. F. Dale, Prentiss, Miss.; R. R. Walker, Oakvale, Miss., R. No. 1; Mrs. C. D. Rhymes, Brookhaven; E. M. Taylor, Taylor, Miss.; J. H. Needham, Ashland, Miss.; Mrs. Kate Summers, Walnut Grove, Miss.; W. C. Stewart, Houston, Miss.; H. Norman, Baldwin, Miss.; Mrs. S. P. Hammond, Dundee, Miss. (seven subscriptions); D. H. Walters, Jackson, Miss.; Mrs. A. D. Neeley, Clarksdale, Miss. (four subscriptions); Mrs. J. A. Barbee, Rich, Miss.; Thomas-town Baptist Church (five subscriptions); Mrs. E. H. Harris, Duncan, Miss. (five subscriptions); Mrs. Oscar Boyett, Sallis, Miss. (five subscriptions); Mr. Tom Doolittle, Slate Springs, Miss. (two subscriptions).

Convention Board Department

R. B. Gunter, Corresponding Secretary

If the contentions of those who teach "The Survival Of The Fittest" were true, many who so teach would be utterly hopeless and helpless. Christ advocates the survival of the unfittest by making them fit.

When all of the Evolution furor is over, few people's minds will have changed concerning the Evolution doctrine. One of the best ways, aside from Bible teachings, to convince our fellows of our divine likeness in creation is to live more divinely now.

Comparative Figures of 75 Million Campaign Receipts and Expenses Year by Year

The following comparisons give the exact figures from the auditors' reports. We give here what he states as the exact amount received by the State Board office each year. This does not include special gifts. The special gifts amount to a considerable sum each year and are not included in the Campaign distribution as the State office had no control over them more than to send them as designated. The expenses, according to the auditors' statements are given; also the per cent of cost in handling the funds. It will be observed that last year's expense is larger than usual, due to the fact that greater effort had to be put forth to collect pledges which had grown old. Furthermore, the tendency to designate gifts has increased each year, due to the special appeals of various departments. This has reduced the sum total to be distributed on the percentage basis. This makes the per cent of expense larger.

	1920
75 Million Campaign receipts.....	\$606,917.64
75 Million Campaign expense.....	55,449.25
Percentage of expense.....	.0913 plus
	1921
75 Million Campaign receipts.....	\$526,744.43
75 Million Campaign expense.....	25,639.07
Percentage of expense.....	.055%
	1922
75 Million Campaign receipts.....	\$387,913.86
75 Million Campaign expense.....	23,225.40
Percentage of expense.....	.059%
	1923
75 Million Campaign receipts.....	\$475,216.45
75 Million Campaign expense.....	28,372.99
Percentage of expense.....	.059%
	1924
75 Million Campaign receipts.....	\$400,125.36
75 Million Campaign expense.....	31,527.91
Percentage of expense.....	.0788%

The auditor's report for 1924 gives the percentage for 1920 as being .0823%, but he evidently counted the percentage on the regular Campaign receipts plus specials, which specials are not counted for any other year, some of which specials were not paid in 1920. \$35,000.00 of one item has not thus far been paid which was counted for that year. We believe, however, that the percentage of cost for that year for putting on the Campaign was remarkably low. It is always harder, if not more expensive, to collect pledges than it is to obtain them, especially when they reach unto an age of four and five years.

Comparative figures for Printing

	1920	
Campaign	Baptist Record	Total
\$5,522.72	\$13,527.98	\$19,050.70
	1921	
\$2,334.95	\$22,483.93	\$24,818.88
	1922	
\$2,235.43	\$17,884.58	\$20,120.01

	1923	
\$2,666.56	\$16,377.88	\$19,044.44
	1924	
\$5,741.40	\$14,843.50	\$21,584.90

While it is seen that the cost of printing the Baptist Record decreased during the past four years, it should be borne in mind that our subscription is still over 10,000 and is not decreasing, but rather increasing. The subscription reached its highest peak at the close of the Campaign, but some of that was on a club rate that did not last long. It will be seen also that the literature for the Campaign last year was the heaviest for any year. This was necessitated by the extra appeals which had to be made. It is gratifying, however, to know that we obtained results. It may also be observed from these figures that our printing bill since the Board has been operating its own press has ranged about \$20,000.00 a year. Our people should also bear in mind that the Campaign printing bill can be greatly reduced if our churches will make their pledges promptly and pay promptly, thus removing the necessity for continuous statements, tracts, etc.

Winston County Baptist Association passed highly complimentary resolutions about Brother S. G. Pope, expressing regret at his going.

The church at Duck Hill has started a subscription for a pastor's home and it has already gone to about \$3,000. It looks like a good house is in sight.

Dr. T. T. Shields, pastor of Jarvis St. Church, Toronto, Canada, will assist in a meeting at First Church, Lexington, Ky., beginning November 15th.

Pastor W. E. Farr welcomed four heads of families into First Church, Grenada, last Sunday. He is now helping Pastor C. M. Morris in a meeting in Pascagoula. Remember them in prayer.

Pastor G. B. Smalley writes: Evangelists W. W. Kyzar and Perry recently did exceptionally effective and satisfactory work in a ten days' meeting at Walnut Grove, during which there were 33 additions, 15 by baptism.

Pastor J. H. Newton of the Pleasant Hill Baptist Church, Columbus Association, licensed Bro. Alonzo Weathers to preach on last fourth Sunday, September 27th; also baptized a married man, the father of two children; the second Sunday in October. He has one vacant Sunday so far for 1926.

Brother C. C. Perry of Glen writes that Brother E. Strickland of Kossuth is open for a pastorate. He is a graduate of the State University, a successful school man and a good preacher. He served acceptably in the State Senate. He has also been County Missionary in Alcorn County. He has done excellent work and wants to give his whole time to the ministry.

Of recent months the world has been regaled with glowing accounts of the transformation of a certain town in Illinois by a great evangelist, and there is no doubt of great good being done. Dr. J. J. Hurt recently visited this place a month after the meeting and was told by one pastor that he had received 61 into his church, which was more than all the other churches combined had received. A good publicity man is a great asset.

Ruby Joyce gladdens the home of Rev. and Mrs. C. S. Moulder of Newton, October 13, 1925.

Pastor Rufus Beckett, who recently went from Amory to Nashville, Tenn., has been given a new Ford car by his church.

W. R. Allman succeeds former Pastor J. E. Chapman at Bethel Church in Newton County. We are sorry Brother Chapman's health prevents his continuing his work.

"At a recent meeting of the distillers of Scotland it was decided to reduce the whisky output by twenty-five per cent during the coming season. The action was made necessary, it was announced, by the accumulation of stocks for which there is no market. High taxation also entered into the case."—Ex.

Among the visitors expected at our State Convention this year are Drs. Love of Richmond, Bateman of Asheville, Dana of Fort Worth, Bond of Birmingham, Henderson of Knoxville, and Dr. C. E. Burts of Nashville. There will also be representatives of the Seminary of Louisville, the Institute in New Orleans and the Sunday School Board.

Every Baptist Church in Mississippi is entitled to send at least one messenger to the State Convention at New Albany, November 9-11. There is no financial basis of representation. If you have 150 members you are entitled to two messengers, and one for each additional hundred. According to the new constitution there are no messengers from Associations but from churches only. Be sure to send as many as you are entitled to.

There are people who are typhoid carriers. They do not have typhoid fever themselves, but they carry and distribute the germs. There are others who are carriers of diphtheria germs. They do not have diphtheria, but they have a throat full of germs and give the disease to other folks. So there are preachers and newspapers that are, or claim to be, for the denominational work. But they are forever disseminating the germs of suspicion and distrust of everybody who is working and of every institution. They are forever pumping poison into the veins of our churches.

Pastor Boston called me up at the hotel in Winona and volunteered to take me to the Montgomery County Association which met about twenty miles away in Webster County at Pine Forest Church. There was a good crowd from Winona and we were honored with riding with Brother Harry Watts and the Moderator (Brother Boston) and the Clerk (Miss Dorris). The business began on time and the schedule was carried through punctually. Brother Muirhead started the meeting with a good devotional service and committees were soon set to work. One new church was received and one dismissed to go to Zion Association. One church was reported as having been devoured by the Holy Rollers. Dr. A. V. Rowe, our veteran Mission Secretary, was present and participated in the business. Pastor Boston preached a strong sermon on the text, "Be ye also enlarged" (2 Cor. 6:13). He urged the necessity for enlargement in prayer life, in vision, in faith and in giving. It was the kind of message needed. After a bountiful dinner, business was resumed. The officers for next year were elected and then the method of election was changed. The Mission reports were read by Brethren Watts and Eidson, who made good speeches on State Missions and Foreign Missions. They generously gave plenty of time to the editor to speak on our present program. We could not stay for the second day, but the prospect was for a fine discussion of Education and Benevolence.

(Continued from page 3)

best friend is always the one who assists him to the highest and deepest satisfaction. These can be found alone in right relation to God and to all our fellow men. Our program seeks to attain this with such a change in environment as to enable each one most to enjoy these things.

It is co-operation against a vanquished foe. "Their rock has forsaken them". We must never forget that Jesus our Prince himself grappled His enemy and ours in the death grapple and came away from the conflict completely victorious. Listen to what he says, "I am the first and the last and the living One". "I was dead and behold, I am alive forever more and I have the keys of Death and Hell". This great declaration proclaims to us the glorious fact that Jesus himself not only lives after the decisive battle is finished, but that while He dealt the death blow to the enemy, He also brought away with him the keys, the symbols of His authority. So our program is one of co-operation against a foe already vanquished. At times he seems powerful, his forces well organized, his cohorts without number; but we must not forget that this is simply in appearance alone. In reality, his is an army staggering to its doom.

It is effective co-operation. Several reasons contribute to this fact:

Each individual is dependent upon God alone for the strength to contribute a distinct part. In the recent World War, the German army was a tremendous fighting machine, but the individual German soldiers, when left to themselves, were helpless and useless. The reason was that they had no individual, independent development. My good friend little Dewey Shepherd came back to his mountain cabin home when the war was over with six medals as evidence of his bravery and effectiveness as a soldier. He said to me, "That awful day I was sitting just above the mouth of a tunnel out there on No Man's Land. Every officer of our division was dead. No comrade was in sight. Suddenly, a German captain with twelve men came stepping out of that tunnel, guns in hand, looking for an opportunity to shoot one of our soldiers. I leveled my automatic on them and called out, 'Drop your guns, put up your hands; forward; march', and then I said, 'If one of you glances around with one eye, you are a dead man'. I marched them into our lines and when they did look around and saw that I was such a small fellow and all alone, they cursed and complained tremendously. I simply said to myself, 'My Captain is dead, my allegiance is to President Wilson and the United States. I must do my best to the end.' Brethren, this represents the fundamental reason why this type of co-operation will be effective anywhere.

It is co-operation from conviction. The Baptist is never a conscript. He is never driven to the battle field, to the conflict in which he feels no personal interest. He co-operates, if at all, from a conviction as deep as his very soul.

This means that he will put all he has into the undertaking. He has accepted the program from God Almighty and co-operates with the conviction that he is a worker with God. Such co-operation will create such a condition that in order for the enemy to gain the victory, he must deal with the individual soldier to the last man. The last drop of life blood will be fully given before the battle can end.

Such co-operation will be effective beyond the ability of ordinary mathematics to estimate. Ordinarily, two men working together will accomplish twice as much as one man working alone. This sort of mathematics will not estimate the value of the co-operation of which I am speaking. "One shall chase a thousand, but two shall put Ten thousand to flight". This sort of co-operation increases the effective strength of each party to the co-operation five fold. This is true in every passage in the Bible in which co-operation is described. Two men, thus co-operating, bring the effective strength of ten men to bear,

each working alone. To start with, one man with God will be able to chase a thousand who follow the Prince of Evil, but two such men co-operating will be able to accomplish ten times as much. We are sure that one man working in co-operation with God will be irresistible before all the forces the enemy can muster. What a triumph then lies out before God's people when they co-operate not only with God, but fully, willingly, intelligently with each other!

I have time for just one other thought. It is this. How shall we attain this co-operation? Three things alone are necessary.

First, there must be the mastery of the great ideal. We must realize that God Almighty has a plan for the complete development of his entire universe. When this development is finished, every human being and every creature of His will be brought into perfect harmony with all other beings and the note of harmony with no discord will thrill throughout His whole universe. You and I have a real place in this undertaking. A note in the music will be missed if we are silent. A break in the line will be seen if we fill not our place. Dr. J. B. Gambrell's daughter was a Red Cross Nurse in France during the recent war. She tells this story. She says a light-haired, blue-eyed lad was brought in to the emergency hospital and was so shot to pieces that it was evident that he could live only a few minutes longer. She bowed over him and said, "My dear fellow, have you a message you wish to send to someone across the seas?" He looked into her eyes and said, "Little sister, does the line hold?" She said, "You have just a few minutes for this world. Do you want to send a message to mother or sister or someone else? If so, I will take the message and send it for you." He closed his eyes for a moment, and then opening them, said, "Little sister, does the line hold?" Again she asked for any message he might have and then she said, "Do you realize that you will be dead in ten minutes?" He said, "Little sister, what do I care for that if the line holds?" Are you and I as eager that the line hold as was he? If so, we must fill our places in that line.

The second step in this co-operation is the subjection of our will completely to God. We place ourselves with all that we have in the balance for victory. To live or to die, to go or to stay, to do or not to do, to hold ourselves in absolute subjection to His will, to be commanded at any time, anywhere, and for any task. Will you surrender your life in that way to Him at this time?

There must be a firm determination to keep step with our brothers. We have the greatest opportunity here of multiplying our strength that was ever committed to man. When we fail to keep step with our brethren, we decrease our strength five fold. We make ourselves capable of only one-fifth the effectiveness which we have when we keep step with our brethren. Let us make up our minds today that we will all join hands and keep step for victory. In the civil war, they had the habit of firing those immense Minnie balls. One of those would effect a terrific execution, but at times they would load two of those into a cannon, but connect them with a long chain, then they would fire them and as they flew over the field, they would not only strike dead every soldier that was in their way, but that long chain which connected them would simply mow down the ranks of the enemy. When we join together in co-operation, our effective strength will be increased in some such way as this. Let us remember that we co-operate for the highest and most glorious ends toward which human beings can strive and let us co-operate fully 'till He is made King of Kings and Lord of Lords to the Glory of God in all the world.

A WORLD BAPTIST SURVEY: PRIMARILY EUROPEAN

By Dr. J. H. Rushbrooke, European Baptist
Commissioner

The World Fellowship of Baptists

Since the executive of the Baptist World Alliance met in Chicago I have been gathering information and statistics in preparation for the Directory of the Baptist organizations which the Alliance is to issue. The correspondence sets in relief the strong sense of unity that pervades our world fellowship. We are of all denominations the most loosely organized. No rigid legal bonds hold us together; in fact, nothing holds us save the sense of a common relation to our one Lord, and a common purpose to hold and proclaim His Gospel in its simplicity. The conviction is borne in upon me that precisely because we have been free of preoccupation with complex ecclesiastical machineries we have laid deeper stress upon the true and spiritual nature of "the tie that binds our hearts in Christian love." To an onlooker the Baptist polity appears purely chaotic; from within we realize that our insistence on personal freedom and the autonomy of local groups calls forth qualities of self-discipline and a sense of responsibility which are indispensable to the finest development of character. We take enormous risks; shades of division fall upon us from time to time; but the dominant facts nevertheless are independence, co-operation, the "unity of the Spirit in the bond of peace."

The Next World Congress

"Toronto 1928" is already beckoning Baptists from every continent. Our Canadian brethren some months ago took preliminary steps toward local organization. Railway and steamship companies have taken note of the event, and Mr. Brown Morgan intends to add to his past services the arrangement of special facilities for delegates from Europe. Canada, I hear, looks forward to the largest gathering of Baptists in history.

Dr. Mullins' Presidential Activities

Much will take place before the Toronto meeting. We are profoundly thankful for the restored health of Dr. Mullins. His term as President of the B. W. A. will be noteworthy if he is able—as we all trust he may be—to carry through his proposed visitation of our communities in both hemispheres. I learn from Australia, New Zealand, and India of the joy with which the prospect of his coming has been hailed. The only plans at present definitely outlined are for the "regional conferences" in Europe during the autumn of next year. Details will be published in due course; and it is highly probable that Dr. Mullins will come into touch with our Unions from Portugal to Russia, and from the North Cape to Bulgaria. I hope, too, that British Baptists may be represented by at least a few delegates to these regional conferences; it would be of special advantage if the new Secretary of our British Union could be spared to attend some of them.

Travel Contrasts: 1920 and 1925

I am within a few weeks of completing my fifth year as Baptist Commissioner for Europe. The conditions of 1920 and those of 1925 offer at many points a remarkable contrast. Then, one must needs change trains in crossing every frontier. In most countries there were no printed timetables; the wearisome delays, the numberless visas, the expense and waste of time in connection with these, and the irritating customs examinations, made travel a heavy burden. The visa nuisance still persists so far as the larger part of Europe is concerned; but there are through trains and comparatively comfortable sleeping cars; formalities have been simplified and cheapened, and on the main routes normal conditions are re-established.

Economic Improvement

Five years ago Russia was closed, and when the door opened it was to reveal a scene of ap-

(Continued on page 7)

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Reaching the Goal

When we have any worthy objective in view, the nearer we approach the goal of that objective, the keener are our anticipations as we contemplate laying hold the goal—seizing the crown—the victors wreath!

As I pen these words there is one verse of scripture that stands out in bold relief in the light of all the precious promises in God's word. "But now complete the doing also; that as there was the readiness to will, so there may be the completion also of your ability".

It will soon be one year ago since we pledged ourselves before high heaven that we would honor God by raising \$700,000 for Southwide and State-wide interests. The Spirit of the Lord working in us and through us while assembled in Convention at Hattiesburg, worked in our wills the willingness to thus honor the Lord. We should now set ourselves to the completion of what we willed! Every eye should be set on the goal; every nerve should quiver and every plume beat should quicken with anxiety as we face the finish; every heart should beat quick and fast, and, in unison with the Father's will as we contemplate victory! Every lip should be set to shout paeans of praise as we lay hold of the 1925 goal!

Certainly there is no valid reason for our not reaching the goal. We have the money. Greater crops were never grown. Prosperity is on every hand. Our banks are filled with cash; our barns are filled to overflowing; our wine presses are bursting out with new wine; our people are happy and optimistic; the smile of heaven is upon us! What shall we do now in the face of all these blessings? Will we honor the Lord with our substance; redeem our pledges; save ourselves from everlasting shame and reproach, by laying ourselves out 100%, yea, go beyond our ability that every dollar may be paid? Or, shall we fail God in this hour of prosperity and forfeit our right to claim future blessings! Surely we will not be so ungrateful and unmindful of his blessings! I believe Mississippi Baptists will redeem their pledges. I shall be greatly disappointed if they do not, and above the disappointments of every worker on the state force, will be the disappointment of our heavenly Father.

Let us do our duty in this critical hour and thus crown Him, who, though rich, yet for our sakes became poor that we through his poverty might become rich. We willed it! Let's complete it!

The Giving Habit

By N. T. Tull

Our daily experience proves beyond question that we are creatures of habit. Many good Christians do not read the Bible regularly because they have not formed the Bible-reading habit. Others do not pray regularly because they have not formed the praying habit. Others do not go to church every Sunday because they have not formed the church-going habit. Whether we are willing to acknowledge it or not, we know in our hearts that these good and important things are done by the best of us largely as a matter of habit.

The same thing is certainly true in the matter of giving. Many good Christians do not give regularly, and consequently do not give largely, because they have not formed the giving habit. The most important thing before the churches, if we would see our contributions increase, is to constantly and persistently teach our people the giving habit.

When the plans were being worked out for putting on the 75 Million Campaign, I made an earnest plea before the leaders of the movement

in the several conferences in Nashville not to tie our people up with a five-year pledge, to be paid at the option of the subscriber, because I knew it would destroy the giving habit. You cannot form the giving habit by giving once or twice a year. The annual every-member canvass for pledges to be paid weekly is the only way to cultivate the giving habit.

If I had to sacrifice either, I would gladly sacrifice all of our teaching of stewardship and all of our teaching of tithing, in favor of a faithful and persistent effort to cultivate in our people the giving habit. There are few of our church members now who do not understand and assent to these great Bible doctrines, but they go right on failing to respond to them because we have not made it possible in our plans and through our plans for them to form the giving habit.

If we would quit thinking in terms of millions and think more in terms of dimes we would get the millions easier and quicker. Sixty cents each from Southern Baptists would pay the pressing debts on our great boards. That would be six dimes each, payable weekly for six weeks. That is the way to think of it and that is the way to work at it.

Let me plead with our pastors and church leaders to get busy now to prepare for the week, December 6-13, when every church in the South should put on the 1926 budget for local expenses and for denominational causes. I know that I know one thing, namely, it can be done. A faithless, fumbling, floundering leadership in the churches is the only thing that can defeat it. God wants it to succeed.

Baptist Bible Institute New Orleans, La.

(Continued from page 6)

palling misery, of famine and pestilence following the Great War, the internal Revolution, civil strife, and terrible drought. Whatever else may be true of Russia, it is unquestionable that material conditions have during the past three years shown as a whole a steady improvement.

As to other countries the contrast is still more striking. Over the whole of Eastern Europe there rested in 1920 dark clouds of misery, unemployment was rife; money had no certain value but was subject to the wildest fluctuations; the common people were short of food, short of fuel, and almost destitute of clothing. Nearly all the children and vast numbers of adults went ragged and barefoot. These conditions have passed away, and the generally abundant harvests of the present year have accelerated the pace of improvement, except perhaps in Poland, where there is much distress and discontent.

Improved Religious Outlook

It scarcely needs to be said that the economic chaos had adverse effects upon Baptist work in all lands. Our periodical literature had in most countries died out; hymn books were scarce and even Bibles. Preachers were driven to all kinds of shifts in order to live and carry on their work. The help from America and Britain brought encouragement and new hope, and with the economic improvement the prospect had been entirely transformed. The burden of poverty is still felt in certain lands; no country of Eastern Europe will be able for some years to sustain the Bible schools for preachers. It is in that direction especially that our help is demanded.

Baptist Organization in the U. S. S. R.

The most important step lately taken in Russia has been the organization of the Ukrainian Baptist Union. This step was rendered necessary by the importance of the Ukraine as a constituent of the U. S. S. R. Though Ukrain-

ians are essentially Russian—in earlier centuries Kieff was the Russian capital—their language differs in some degree, and the Ukraine as a constituent of the U. S. S. R. has a larger measure of independence than any other State. In order more effectively to do their work, the Ukrainian-speaking Baptists have decided to give their Association the status of a Union. This decision indicates no schism; it was reached in full understanding with the representatives of the All-Russian Union. The Ukraine will henceforth bear full financial responsibility for the work within its borders, but a substantial part of its income will be made over to the Baptist Union of the U. S. S. R. to assist the denomination throughout the whole land.

Obstacles to Religious Freedom in Rumania

It is distressing to find that difficulties persist in Rumania. Sheer brutality has well-nigh disappeared, but the rooted hostility of the priests and the secular authorities remains. They have no grasp of the idea of religious freedom. Verbal homage is paid to it in the terms of the Rumanian constitution, but it receives no effective expression in any parliamentary statute. Indeed, the law so far as it affects our people consists mainly of decrees of the Cultus Ministry and edicts of military commandants. The general attitude was fairly represented by an ecclesiastic who at the recent Stockholm conference stated his opinion that religious freedom is no general right but merely a privilege conferred under special conditions. As to the Baptists, they are labelled as a "foreign cult."

Clericalism in Czecho-Slovakia

I have lately had a fine time in Czecho-Slovakia with my colleague, Dr. Lewis of the American Baptist Foreign Mission Society. We attended the Union Conference in Rokytnice, a village adjoining the town of Vsetin. It was good to meet Dr. Prochazka, newly returned from America, and such old friends as Mr. Novotny, Mr. Tolar, Mr. Crelicke and others. The tone of the meetings was buoyant. But it is clear that our brethren in the land, in common with all other Protestants, are disturbed by aggressive Roman Catholic propaganda, whose effects are seriously felt in Slovakia. They are apprehensive that the next elections will reveal the growing political power of reactionary clericalism.

German Baptists in Southeastern Europe

A recent visit to Hungary has emphasized some of the special problems of Southeastern Europe. German-speaking Baptists from several lands—Hungary itself, Rumania, Jugo-Slavia, Austria, Czecho-Slovakia and Germany—recently assembled to discuss with representatives of the German-speaking Baptists of America certain questions affecting mission work among them. I had the privilege of meeting with them on the invitation of the Rev. William Kuhn of Chicago, by whom the conference had been convened. The German Baptists have rendered conspicuous service in the past, and it is earnestly to be hoped that they will not suffer racial feeling to separate them from the general fellowship of Baptists in the European lands. Their religious experience and their wider education should make them the most effective of workers for the common cause.

A New Baptist Union in Switzerland

Another Union has come into being—that of German-speaking Switzerland. The churches in that region have until recently been regarded merely as members of the German Bund; but a few months ago they formed a Union of their own with the Rev. G. Fehr of Zurich as President. The Swiss Baptists, cherishing fraternal relations with their comrades of the Reich, are intensely anxious to take a larger part in the evangelization of their own land. They recall with pride the Anabaptist leaders of the Reformation period—men who, although not directly the ancestors of the modern Baptist movement, did in a very large degree represent the same ideas.

Mississippi Woman's Missionary Union

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Baptist Student Conference

It was my great privilege to attend the Baptist Student Conference at Columbus, October 16-18. Because of the inclemency of the weather, the attendance was smaller than was expected, yet those who were present must have been the very best type of manhood and womanhood our colleges in Mississippi afford. I have never associated with a more purposeful and sincere body of students anywhere.

The program was inspirational from beginning to end; in fact, we lived on the mountain top throughout the entire program.

The importance of a life consecrated to service, mastered by our Saviour, was magnified in each address. I am sure each of us came away realizing we have never tested the resources of God until we attempt the impossible in his name.

If those students, so full of vitality, beauty, and power, will go back to their respective colleges, make a complete surrender to Him, live a life above suspicion, and witness for Him in every act, the crucified Christ will be released in our college campuses and the life of every boy and girl there will be enriched.

Many times during this meeting, my soul was thrilled with the possibilities in a young life that accepts God's purpose as revealed to it. Let us pray very definitely for our Baptist students wherever they are.

(Signed) Fannie Traylor.

From the Training School

To Executive Committee and Trustees of Woman's Missionary Union Training School:

It is a pleasure to follow the suggestion that monthly reports be made to our board. The summer has been full of interest as the fond dream of many years was being realized—a model Good Will Center. By permission of the managers of the W. M. U. the contract was let in April for a building not to exceed \$35,000. God surely directed us in giving this work to Mr. Frank E. Short, whose wife was already chairman of building on our local board—both members of Highland Baptist Church, active and efficient in every good word and work.

On October 15th we hope to dedicate the splendid building, up to date in every way, that has replaced the two old houses on our fine lot at 524 East Madison Street. Our generous contractor and his wife, with the suggestion of our two workers, Misses Littlejohn and Johnson in charge of the religious and social service work that our school does in this great city, have given us at a minimum cost this truly model workshop. Come and see!

During the vacation much fine work has been done in putting into shape the Maude McLure Reference Room. Gifts from Mrs. W. C. James, from Miss Evie Brown's estate, a generous collection taken from Memphis to honor the twenty-first birthday of the school, and a splendid gift of books on Christian Education from the Sunday School Board has enabled us to make a splendid start on a working library for our school when the Seminary is moved. Miss Mary B. Pratt, Chairman of our Library Committee, and Miss Littlejohn have done yeoman's service during the

vacation, and Frederick Bose, son of our principal, has been a willing assistant.

The complete renovation that our house director had done during the summer presented House Beautiful in fine shape for the opening September 21. It was a great happiness to have Mrs. Janie Cree Bose take the helm; our associate principal, Miss Carrie Littlejohn, who has so ably held the work for two years, the other true and tried members of the staff, Misses Coombs, Warren, Conner, Bucy, and Johnson, with Helen Gibson our own graduate now helping in the household and office work, all ready to greet the young women with enthusiasm and sympathetic interest.

The enrollment is not as large as of late years, due, no doubt to the sad fact that for three years our boards have not been able to give any work to our home and foreign volunteers. The student body, about one hundred, seems to be a fine, earnest set of young women, and the beautiful spiritual qualities of our principal, as well as her culture and gifts of leadership, have deeply impressed the entire school.

We are planning for Mrs. Rose to represent the school as often as possible at the state meetings and in the women's colleges. May I urge the trustees to lead the young women of their respective states into prayerful consideration of the great benefits awaiting them in this school, which for twenty-one years has been sending out valiant recruits to consecrated womanhood over all the world.

The faculty and student body, and the local board joins me in warm greetings and deepest appreciation of the invaluable service and sympathy given by our trustees in the work we are trying to do for God, for our great denomination, and for all our helpful partners.

Affectionately,

(Signed) Mrs. George B. Eager,
Chairman Local Board of Managers.

Advanced Mission Study Course

Dear Friend:

At its meeting on Wednesday the Executive Committee adopted some recommendations which the Mission Study Committee arrived at after studying your good letters. Here they are:

1. That examinations on the four books required for study shall consist of 20 questions on each book, to be answered from memory.
2. That report on the eight books required for reading shall be made by answering two or three general questions on each book, these questions being provided by Union headquarters as will be the regular examination questions.
3. That examination papers be sent to the general Union headquarters for grading, the questions being secured from the Birmingham office by the individual student as in the case of the correspondence courses. The Birmingham office will notify the state when a person is entitled to a small seal and awards will be made through the state office as in the other courses.
4. That the minimum time limit for this course of 12 books shall be one year, diploma not being awarded in less than one year from date first small seal is won.

5. That no diploma for this course be awarded before May, 1926, and that persons applying for diploma to be awarded at 1926 annual meeting certify in writing that study on the course has covered a period of at least a year. This provision is made for the current year only as after that recommendation 4 will be adhered to.

6. That at succeeding annual meetings the names of those having obtained the diploma during that convention year shall be read out.

7. That "Today's Supreme Challenge to America" be added to the books in the Advanced Course as a substitute for "The Home Mission Task" where this latter book is not available.

Of course in addition to these details you will be keeping in mind the general statements adopted in Memphis in May. A reprint of the mission study leaflet will be needed very soon and announcement this course will be incorporated therein. Let me suggest again that you make it very clear in all your publicity about the Advanced Course that no one should begin work on it until she has won the two large silver seals for Certificate Courses I and II.

As the examination questions are to be sent from here directly to the persons desiring them, you will not keep a supply of them in your office. You will need to keep the record card and small gilt seals, however, and I shall send you a supply of the cards within a short time. You may have some of the small gilt seals left over so I shall not send any of them unless you order them.

The majority of the answers to my letter were heartily in favor of having one person grade all the papers for this advanced work. For a while, certainly, there will be comparatively few women working on this course so it will not be a great expense to have the one "examiner". You understand that she will receive compensation for the time devoted to the work and not a regular salary.

The Executive Committee concurred with the Personal Service Committee in their commendation of two books to be used in Certificate Course II in place of The Christian in Social Relationships. One of these is Christian Citizenship by Dr. Francis McConnell and the other is the Plan of Salvation by Dr. Austin Crouch. These books are merely recommended and are not in any sense required. The first named is likely to prove more acceptable and helpful to women who are somewhat experienced in mission study. Of course if a seal has already been awarded to any person for Dr. Crouch's book as a home mission study credit will not be given for it again. Any one studying the book from now on is, however, at liberty to choose for its reward either the seal for personal service or for home missions but not for both.

Thanking you for your good letters that helped your Mission Study Committee so much, I am,

Sincerely yours,

—Ethel Winfield.

while in a pulpit tone I haven't found it. If we preachers will begin by being natural maybe the Lord can do something with us.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Mount Carmel B. Y. P. U.

The Mount Carmel B. Y. P. U. of Noxapater has taken on new life with the coming of the Fall months. Many new members have been admitted into our union and we are now ready to take up the work with greater interest. We are hoping to become an A-1 union at an early date.

There is a spirit of rivalry among the different groups. Each is endeavoring to put on a better program than the other. Our programs are very interesting, as we supplement them with talks on live subjects and with special songs.

We hope that the interest will grow from time to time.

—Emylie Mitchell,
Corresponding Secretary.

Honor Roll A-1 Unions for Third Quarter

Senior Unions—

Harperville; Beaumont; J. D. Franks First Columbus; Kingston Laurel; Verona; Neshoba; Leaf; 5th Ave. Hattiesburg; Adult Tupelo; Adult Beaumont.

Intermediate Unions—

Flora; Norfield; Baldwin; Davis Memorial Jackson; Drew; Baptist Orphanage; Beaumont; Griffith Memorial Jackson; Pine Bluff Copiah Co.; Kosciusko.

Junior Unions—

Doty, First Jackson; Baptist Orphanage, both Junior Unions; Norfield; Kosciusko; No. 1 and No. 2 First Columbus; Oxford; First Laurel; Baldwin; Silver Springs, Pike Co.; Brookhaven; Beaumont; Eudora.

Unions 100% in Bible Readings

Junior Baptist Orphanage, Miss Annie Lee Patterson Leader; Beaumont Juniors, Mrs. Ellis Hinton Leader.

Unions 100% Giving

Doty First Jackson; No. 1 and No. 2 First Columbus Juniors; Baldwin Juniors; Beaumont Juniors; Beaumont Intermediates; 5th Ave. Hattiesburg Seniors; Tupelo Adult; Loyalty Calvary Jackson; Gipsy Smith, First McComb; Magnolia Intermediates; Magnolia Seniors; Zion Hill Juniors, Lebanon Asso.; Verona Intermediates; Adult Wiggins; Union Church Seniors; Calvary Intermediates, Lawrence Co.; 41st Ave. Meridian Intermediates; New Albany Intermediates; Main St. Hattiesburg Seniors and Juniors No. 2; Kosciusko Seniors; B. W. Griffith, First Vicksburg; New Albany Seniors; Forest Juniors.

Unions 100% Study Course

Baldwin Juniors; Davis Memorial Jackson Intermediates; Drew Intermediates; Beaumont Juniors, Intermediates, Seniors and Adults, 41st Ave. Meridian Intermediates; Loyalty Calvary Jackson.

Junior Unions 100% Memory Work
Bridges, Calvary Jackson; Davis

Memorial Jackson; Baldwin; One at Baptist Orphanage; Brookhaven; Beaumont.

The B. Y. P. U. Director's Conference will meet at the First Baptist Church, Jackson, November 6th. Make it possible for your Director to attend.

Picayune Perfects General B. Y. P. U. Organization

The Picayune church has had for some time a B. Y. P. U. Director but has recently reorganized and completed the General Organization and have elected the following as officers: Director, Mr. A. C. Dawson; Associate Director, Mr. J. R. Stewart; General Secretary, Mrs. E. Gillis; Pianist, Miss Vera Penton; Chorister, Prentiss Seal. Alva Penton was elected President of the Senior Union; Miss Wilma Landron, Intermediate Leader; Miss Louise Anderson, Junior Leader, with Edith Pridgen as Assistant. The general idea is that with this splendid line up of officers and leaders, the work will go forward in a splendid way, with several new unions organized within a few months.

We are glad to announce the election of Mr. W. R. Prouse as B. Y. P. U. Director of the Pascagoula church. This means that this church has seen the real value of the Training Service of the church and is making every provision for its successful operation.

Primary Programs

The question is asked sometimes, "What kind of programs do the Primary B. Y. P. U.'s have?" We have asked Mrs. J. C. Greenoe of First Church, Vicksburg, to write for us several programs that they have used in their Primary union and we are giving herewith one of these programs. Mrs. Greenoe is perhaps the leader of the first Primary union in the South, their organization having been running steadily for about six years. We have no lesson material for the Primary union, that is none prepared especially for them, however there is a vast quantity of available material, but the leader has to assemble this for her own use. The Primary union of First Church, Vicksburg, meets at the regular B. Y. P. U. hour, an hour before the evening preaching service; this makes it possible for mothers and fathers to be members of the Adult union and also to serve as leaders and sponsors for the Junior and Intermediate unions.

Topic—Jonah and the Fish

Group One in charge of program.

1. Scripture Reading—Jonah 1, Group Captain.

2. Prayer—Member of Group One.

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3. Roll Call, by Groups, by member of G. 1.

4. Daily Bible Readings Reviewed —(Each member of union to learn one verse each week and to read it every day during the week). This week verses on sin.

5. Lesson—Use blackboard, have group in charge tell the story while leader draws objects and characters on board.

6. Reports—From Group Captains.

7. Sentence Prayers—By Group No. 1.

8. Lesson for next week given out.

9. Announcements.

10. Prayer by leader.

(All say "I was glad when they said unto me, let us go into the house of the Lord.")

Sword Drill For Today

Romans 6:23; Num. 32:23; John 5:17; James 4:17; 1 John 1:9; 1 Cor. 15:56; John 1:29; Rom. 4:23; Prov. 8:36; Eze. 18:4.

SOME MEETINGS

Mt. Mariah

This meeting began the 3rd Sunday in August. A. F. Brasher, pastor, Rev. L. F. Haire and Rev. W. M. Crocker, two native Calhoun boys, assisting. Nine girls and nine boys baptized, and a great church built up.

BOYS & GIRLS Earn Xmas Money

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Derma

A church with 200 members, Dr. McLaurin of Clarke College preaching; Rev. J. M. Spikes pastor; 18 baptized.

Calhoun City

Calhoun City, Rev. C. C. Weaver, pastor; S. V. Gullett, a former pastor, preaching; 17 by baptism.

Banner, Rev. D. F. Hoyle, pastor; 20 baptized.

Parker, Rev. L. F. Dorrah, pastor; Rev. S. E. Carter preaching; 10 baptized.

Pleasant Ridge, A. F. Brasher, pastor; L. F. Haire assisting; 15 baptized.

Rocky Mount, A. F. Brasher, pastor; the writer assisting; 9 baptized.

Antioch, L. F. Dorroh, pastor; his father assisting; 8 baptized.

The Gospel tide is in the ascendancy in Calhoun County and we are grateful to God.

May all our writers send in accounts of meetings.

Gratefully,

—Leslie E. Roane.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Nov. 1

The Fight Against Strong Drink— Ephesians 6:10-20

Introduction: The Epistle to the Ephesians was evidently a circular letter addressed to a group of churches located in Asia Minor. In the course of events it found its way to Ephesus. It subsequently emanated from that metropolis and found its way into the Cannon of the New Testament. Paul wrote it during his first imprisonment in Rome. It is a discussion of some of the profoundest doctrines embraced in the whole range of New Testament thought. It is noted also for its urgent appeals and exhortations to practical, vital Christian living. Its standard of Christian excellences is high and the motives insisted upon are impelling. The purpose of the Epistle to fortify the churches of Asia Minor against the encroachments of incipient Agnosticism, a fusion of Greek Philosophy and Eastern Theosophy, a fantastic system of thought which subsequently developed to alarming proportions and threatened the very life of the churches of that region. Paul sounded the note of alarm and sought to arrest the invasion of this deadly peril by a statement of such Christian truths as were involved in the claims of this growing system of false philosophy and religion. Paul well knew the trend of the times and the soil favorable for the rooting and growth of a system whose fruit would poison and destroy. Our lesson is an exhortation conceived and expressed in the light of this incipient system of error which became so widespread and destructive in the following century. I can hardly persuade myself that its spirit and purpose fall within the range of the subject which it is called upon to foster.

Paul's language is taken from the climate of thought and expression of military life. His readers are represented as soldiers engaged in fierce and deadly enemy, whose onslaughts are to be resisted and who are to be hurled back from their entrenchments. His mailed soldiery are clad in an armour both offensive and defensive; the one to protect them against the attacks of the enemy, the other to drive the enemy from the field. The panoply of the Christian soldier is effective because of the strength of the Lord's mighty power communicated to him who clothes himself with the complete armour of God.

1. The Defensive Armour. "Finally be strong in the Lord and the strength of his might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For our wrestling is not against the flesh and blood, but against principalities, against the powers, against the world rulers of

this darkness, against the spirituals of wickedness in the heavenly places". (Vers. 10-12.)

(1) We have here in outline the spirit and character of the enemy whom the Christian soldier is called to encounter. These hostile forces comprise an organized kingdom of wickedness and they reside in the spiritual under the supremacy of the devil, the prince of the power of the air whose weapon is deception, a liar from the beginning and abode not in the truth. In his wiles he conceals his personality and the malignant motive which actuate him, fashioning himself into an angel of light. The agencies he employs in his assaults upon the people of God are flesh and blood. The believer's struggle is not with personalities so limited. The hostile human opponents who array themselves in perpetual warfare against all good, are the instruments which the satanic forces employ to overthrow truth and righteousness on the earth. Wicked and lawless men are the henchmen of the devil's agencies of evil. "The principalities", the "powers", the "world rulers of darkness", the "spiritual hosts of wickedness in the heavenly places", are both one and many, they are animated by the spirit of the devil and responsive to his will. These foes are unseen and superhuman. They consist of successive ranks of evil angels ruling from their lofty abode the material world around us and act under the direction of their guileful leaders. They cover in their activities the whole area of our human life. They invade our social, civil, commercial, moral and religious life; wiley in their methods, deadly in their purpose, and destructive of all good in their activities.

Such is the appalling and seemingly irresistible host of wickedness. Paul exhorts his readers unwaveringly to resist without truce and without retreat. Paul's exhortation is vibrant with the note of confidence of victory, of those who enter the conflict clad in the armour of God. (2) The defensive armour is announced in a metaphor taken from the military life of his times. "Wherefore, take up the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand, stand therefore, having girded your loins with truth and having put on the breastplate of righteousness, having shod your feet with the preparation of the Gospel of peace; with all taking up the shield of faith whereby ye shall be able to quench all the fiery darts of the evil one". (Vers. 13-16.) To go into a detailed description of the separate parts of the ancient armour which Paul used as a background of his metaphor, would carry us too far afield. So it is best to divest his language of all metaphor and put

his thought in practical form.

(a) Truth is here spoken of as the Christian's girdle, the absolute opposite of all error and falsehood. His subjective state of mind and heart must correspond to the eternal realities. Its lack shows the want of compactness of character, an indispensable equipment for holding one's ground against the assaults of the foe. (b) Righteousness is an indispensable element in the character of one who is to stand against the assaults of a relentless foe. Moral rectitude in thought, purpose and act, as opposed to the moral turpitude of men and devils is an invincible excellency of Christian character, securing its possessor against the attacks of the hosts of spiritual wickedness. (c) Shod with the Gospel of peace, "Just as the shod foot is steady at once to meet the enemy, so they who have heard and grasped the Gospel of peace are in readiness for any conflict which may await them". The temper in the midst of conflict is that of readiness to proclaim the Gospel of peace in the spirit of Christ, the purpose of whose coming was the proclaiming of peace on earth, among men of good will. (d) Faith in an equipment of the Christian in his struggle with the evil forces seeking to sweep him from the field. Faith with Paul, was more than a belief that God would make good his promises to his people, more than a firm persuasion of the reality of the spiritual world finding its source in God, whose ethical qualities are the expressions of his character and purpose in the moral economy of the universe, with Paul, it was the complete response of the soul to the good news of the God embodied in Christ. It was the organ by which the soul is brought into union with the living Christ, whose redemptive activities, incarnation, death, resurrection and enthronement are assigned their redemptive values. To such a faith Paul assigns the utmost importance in resisting the deadly assaults of a foe. What the shield in ancient warfare was to the soldier in hand to hand conflict, faith is to the believer in resisting the onslaught of the enemy. Faith is the shield which wards off the deadly missiles hurled by the hand of the enemy. The virulence and cruel fierceness of the temptations which assail the believer against which he is to stand without wavering is represented by flaming arrows hurled from the hands of spiritual wickedness in high places. These fiery darts are arrested on their mission of death, the flame is quenched and they fall harmless at the feet of him who is entrenched behind the shield of faith. The mighty power of God mediated to us in Jesus Christ and made available to us at the call of faith assured the believer of victory over all the forces of evil, however fierce and protracted the conflict. The Apostle here is probably thinking of evil thoughts as comparable to burning darts which kindle strange and raging passions in the hearts of men which impel them to wicked actions. These missiles can find no place to enter the heart of

him who is kept by the power of God through faith. The complete protection afforded by faith, makes the metaphor "shield of faith" as eminently appropriate. (e) The Apostle changing the form of his exhortation adds one more item in his invoice of the believer's defensive armour, "And take the helmet of Salvation". (Ver. 17.) In 1 Thess. 5:8 he uses a similar metaphor, "And for the helmet the hope of salvation". "In this passage it is not the hope of salvation which Paul has in mind but salvation itself here spoken of as the helmet in the believer's armour. The salvation pre-eminently, the salvation of the Messianic Kingdom of which the Christian is a partaker (before the parousia, as ideal possession, Rom. 8:24) serves, appropriated in his consciousness to protect him against the assaults of the devil aimed at his everlasting life, like the helmet which defends the warrior from deadly wounds or the head". Meyer. Salvation here evidently is used in its widest sense, denoting present deliverance from the guilt, weakness and corruption of sin, to be consummated in eternity from every kind of evil. With such salvation covering our heads from the blows of the enemy which otherwise might prove fatal, the believer stands with a deep sense of perfect safety, with no doubt as to the final issue.

The weapons of defense the readers are exhorted to appropriate as an indispensable equipment. With these they can stand, without them they will go down before the furious assaults of the well organized forces of the devil and his well ordered cohorts of principalities, powers and spiritual wickedness in high places.

2. The offensive weapons.

The Apostle in passing from weapons of resistance to that of attack, continues the use of metaphor, "And receive the sword of the Spirit which is the Word of God, with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints". The sword of the Spirit is provided for them. It is theirs to receive. It is a weapon provided by the Spirit. In Hebrews 4:2, "the Word of God" is "compared in respect of superior sharpness or penetrating power to a two-edged sword". The use of the word sword as applied to the Word of God emphasizes its effectiveness in overcoming the enemy. It gleams the light of fiercest conflict and cuts its way to victory. It is the spoken word, the preached Gospel which is here in the mind of the writer. The Gospel in its fulness is God's appointed instrument subduing world to truth and righteousness. It is the preached word which is the sword of the Spirit. Christianity is not a Religion of a Book but a Religion of Life, a Religion of the Spirit. It finds its expression in the heart life of believing men, and is articulated through human life. The message comes out of hearts aflame with love, enriched with the vital experience of Spiritual reali-

ties realized in them through the Spirit of God. Biblicism is good in its place, but it may be magnified as a record of a system of revealed truth at the sacrifice of the vitalizing power of the Spirit. Paul now passes to the mention of prayer as an indispensable condition to standing against the assaults of the evil forces, as well as weapon with which to drive the enemy from the field. "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on any behalf that utterance may be given unto me, in opening my mouth to make known with boldness the mystery of the Gospel for which I am an ambassador in chains; that I may speak boldly as I ought to speak". (Vers. 18-20.) How tempting are these words, how provoking of thought, but my space is gone so I must forbear to say more.

FIRST HAND INFORMATION ON BRITISH BAPTIST BELIEFS

By Chas. F. Leek,
Publicity Secretary

The recent visit to the Southern Baptist Theological Seminary of Dr. T. R. Glover, professor and public orator in Cambridge University and recently president of the Baptist Union of Great Britain and Ireland, was an event of unusual interest. Dr. Glover delivered three lectures on the Julian Brown Gay Foundation in connection with the opening

of the Seminary. The Norton Hall auditorium was filled to capacity and students stood six deep in the entrance.

In his address on Baptists of England, Dr. Glover touched very interestingly upon the effort of one or two leading Baptists in England to unite the Baptists with the Episcopalian, the State Church. Dr. Glover called himself the "bad boy" of the movement, because he tried to block it at every point; but his election to the Presidency of the Baptist Union was a clear indication that the Baptists of England generally were opposed to the movement. Dr. Glover said there is no danger now that English Baptists will go into any such scheme. Dr. Glover said "we are not going to accept Episcopal ordination."

Dr. Glover also gave a very interesting statement of his views concerning baptism. He told of a convert to Christianity in India, whom he encountered while lecturing there a short time ago. The convert was disposed to be a Christian in every respect except in being baptized. He consulted Dr. Glover, who said to him, "If baptism were my appointment, or your appointment, it might be a matter of indifference, but as it is the command and appointment of our Lord and Saviour, Jesus Christ, we dare not neglect it." Then he said to the convert, "What would you think of the loyalty of a man who claimed that he was willing to do anything for Christ except one—that he was

willing to take ninety-nine steps for Christ, but would not go one hundred steps? Certainly the unwillingness to take the last step would betray disloyalty. Moreover," said Dr. Glover, "some people think there is a ludicrous element in immersion in spite of its beautiful symbolism. But, even admitting such a thing, it is nevertheless the finest kind of a test of obedience. If one is willing to do that which others might regard as ludicrous, it is clear proof that one is true in heart and soul to the great Master."

Dr. Glover's statements were very gratefully received by all the great audience which heard him, and he gave a very interesting story of the struggle of the non-conformists and Baptists of Great Britain.

On the third Sunday in September I went to Louisiana, near Pioneer at Carmel School House, and preached five days. We have no church there. There is no Baptist church nearer than eight miles. We had great crowds and 24 confessions of faith. They asked me to come back next year and hold a meeting.

—D. W. Moulder.

ELEMENTARY CONFERENCE

The Southwide Elementary Conference held last week in Birmingham was full of good things from beginning to end. Here we came in touch with Miss Forbes, our splendid Elementary Secretary of

the Sunday School Board, and others. Our own Miss Minnie Brown was present and added much to the success of the meetings.

The Junior Conference, led each day by Mrs. Taylor of Brookhaven, was enjoyed immensely. Fortunate indeed is this church to have her as Junior Department Superintendent.

—Mrs. R. L. Carpenter,
Bethesda Church.

It was a privilege to attend the Southwide Elementary Conference in Birmingham. Here were gathered many of our best workers in the South and to see and hear them talk of modern plans and methods in Sunday School work was indeed inspiring. The Cradle Roll Department, presided over by Mrs. Shumate, was replete with pretty things to attract the mothers of the little ones and bring them in touch with the Sunday School.

—Mrs. C. H. Cunningham,
Bethesda Church.

Miss Annie L. Williams presided over Beginners Department at the Southwide Elementary Conference, which I attended. It was a rare treat to listen to her.

—Miss Ellen Carpenter.

Foundation Work

The work of Sir Christopher Wren, in the erection of St. Paul's, is seriously threatened because of the lack of "adequate provision" in the foundation.

Our schools are essential in "adequate provision" in the foundation work in our denomination.
PLAN LARGELY FOR OUR SCHOOLS IN THE ANNUAL STATE MEETINGS

As ANNAPOLIS, WEST POINT and the AVIATION FIELDS are essential in the program of our government, even more are our schools essential in EVERY DEPARTMENT of our progress as a denomination.

TO CUT THE BUDGET FOR OUR SCHOOLS MEANS TO CUT OUT THE FOUNDATION UNDER ALL OUR WORK
Our Education Budget for 1926 should include:

1—Funds to meet debts on our schools and to pay bonds for schools, amounting to near \$5,000,000 in the South.

OUR SCHOOL DEBT IS NEARLY TWICE AS LARGE AS THE COMBINED DEBT OF ALL OUR GENERAL BOARDS.

2—Funds to care for the current deficits in operating expenses of many schools.

3—Endowment to enable our schools to meet the required standards set by the Southern Baptist Convention.

4—Funds to aid young women and young men preparing for missionary work and the ministry.

5—Funds to enable the Education Board to discharge its debts.

6—Funds to complete the Building Fund of the Seminary at Louisville, to meet our obligations at the Seminary at Fort Worth, and the Baptist Bible Institute at New Orleans, and the School of Theology at Nashville.

The Education Board of the Southern Baptist Convention sends greetings to the Eighteen State Conventions which meet in the next few weeks and urges that they plan largely for supporting our schools which are "FOUNDATION WORK".

ALBERT R. BOND, Ed. Sec'y.

J. W. CAMMACK, Cor. Sec'y.

517 North 22nd Street, Birmingham, Alabama.

Education Department

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M. E. Moffitt

Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, E. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

On to the Conference! When? Where?

These were the statements that were heard about the Campus. Quite a number of the students of Mississippi Woman's College went to the Baptist Student Conference at M. S. C. W. on October 16-18.

The B. Y. P. U. Director, Miss Christine Bush, and two assistants, Misses Ruth Hewitt and Minnie Oswalt, have been teaching a B. Y. P. U. Study Course at Sunrise. They have big classes studying all three manuals and it is hoped that the Unions out there will be benefited.

A very attractive program was given in Y. W. A. Wednesday morning. The Sisterhood Special was presented by Arda Stringer, the President, to which the girls gladly responded. Misses Christine Bush and Roberta Etheridge met two of the girls sent to school with the Sisterhood Special. They told some impressive facts about these girls. The program was the story of Esther. The following parts were rendered:

Esther away from home—Christine Gardner.

Taking advice—Irma Merritt.

Use of personal charm—Fannie Mae Pickle.

Accepting sacrificial responsibilities for others—Roberta Lovelace.

You and your Kingdom—Norma Sauls.

Closing prayer that the girls away at College might be true to Christ—Led by Mamie Hardee.

The spiritual power house on the campus of Woman's College seems to be the Volunteer Band. God gave them a powerful message Wednesday morning. The message was brought by the girls from the Baptist Bible Institute. The subject of the program was "The Possibilities of a Christ Mastered Life". Auris Pender gave The Influence of a Christ Mastered Life; Madeline McCann brought her message on the Place of Prayer in the Christ Mastered Life. Lucy Wall closed the program with a burning message on the Missionary Spirit. Before the meeting closed every girl had pledged to make a sacrifice and give this donation to the Foreign Mission Board that she might help to lift the debt.

Clarke Memorial College

Clarke College is enjoying a new day. A few years ago only the far-seeing man could see any hopes for her. But during the "dark days" God was raising up new friends for Clarke College, and today she is one

of the leading Junior Colleges of the South. Each day over two hundred students meet in her class rooms. In her classes she is doing standard work.

The religious activities of the college are more determined to en-throne The Christ, and to hold the high ideals for which a Baptist Institution stands, and the Faith which the men of old defended. There are three B. Y. P. U.'s for the students. Each Union is doing better work than has ever been done before. Practically all the students are B. Y. P. U. members.

Recently a Life Service Band was organized with a membership of twenty-three. Miss Jessie Lee was made President of the Band; Sudie Pearl McPhail, Vice-President; Neta Boyd, Secretary.

The Baptist Student Union started Monday night, October 19, 100%. The Union was organized with W. C. Mills, President; J. D. McNeese, Vice-President; Sudie Pearl McPhail, Secretary (Recording); William P. Davis, Corresponding Secretary. The Union is putting on a drive to place the Baptist Student in every room in the dormitories.

Prayer services are held daily in all the dormitories. These services are attended by all the students.

—William P. Davis.

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SKENE CHURCH

The revival meeting began the second Sunday in August. Brother A. E. Lucas of Carthage, Miss., assisted the pastor up to Friday night. Brother Perry of Mangham, La., continued the services through Saturday night. We had large crowds, especially at night. Cotton picking interfered with the noon services.

Some visible results: We had sixteen accessions to the church, eleven for baptism and five by letter. The church was revived and resolved to do more in the future for the Master.

At the close of the meeting Saturday night in a call business meeting the church ratified the original call to the pastor and made the call indefinite, and the same motion made provisions for the repairing and making larger the parsonage, instructing the pastor to appoint a building committee for the same.

The pastor was also instructed to appoint a finance committee to meet with the pastor to make up a budget for the church for the year 1926. We hope to get our church in line and do things for the Lord in a business way. We have a good Sunday School, B. Y. P. U. and mid-week prayer meeting. We have reached the place where our church building is inadequate to take care of the Sunday School. We have a

move on foot to enlarge our church building and equip it with adequate Sunday School rooms to take care of those who will join in with us in the great work. Pray for us that the Lord may be magnified and his work go forward in the Skene Baptist Church.

Yours for the Master,

—W. A. Williams, Pastor.

Out o'Fuel

Gas gone the PN-9 No. 1 dropped into the Pacific drifting at the ocean's mercy nine terrifying days. Money to people is as gas to airplanes, if it runs out they drop into trouble. Steady savers always have "fuel".

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We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

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J. W. PROVINE, President

Clinton, Mississippi.



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Success in life comes only to those who establish a worthy goal and constantly press toward it. Paul's life is an example of this truth.

Likewise, only those churches accomplish large things which establish a worthy goal and then press persistently toward it.

Aimless churches, like aimless individuals, get nowhere.

A year ago 5,000 Southern Baptist churches agreed upon a cash apportionment for the support of the missionary and benevolent enterprises embraced in the 1925 Program, put on the Every-Member Canvass and will turn in \$6,000,000 to the Program during this year. But this is only half enough to keep our organized work going, even on a reduced scale.

What of the other 22,000 churches? They fixed no objective, let matters drift and the majority are doing almost nothing for our general work. As a consequence, our mission boards are in debt and all our general work is seriously crippled.

This situation can be remedied only by a majority of our churches immediately agreeing upon a definite and worthy objective, either in conference with other churches and denominational agencies or alone, both in rounding out the 1925 Program and for the Cooperative Program for 1926. The Every-Member Canvass, December 6-13, should be put on in every church.

Fix a worthy goal and reach it to the glory of God.

Cooperative Program Commission

The Next Thing Is Something Else

October 31st closes the State Convention year. Books re-open November 1st.

October 31st closes the special appeal for State Missions. If your offering has not been sent in by the time this issue reaches you, please send it in at once.

From the first of November, the Unified Budget should be pushed with all our might for the following reasons:

1. Mississippi College Bonds due in December cannot be paid unless more than has been pledged is contributed. **They must be paid.**
 2. The Baptist Hospital Bonds cannot be paid with present receipts. **They must be paid.**
 3. The Orphanage children cannot be fed and clothed on what is now being received. **They must be fed.**
 4. Aged ministers will be underpaid with only \$10.00 per month, unless receipts increase. We must show as much consideration for them as we do for those who work for our government.
 5. State Mission work, upon which the Boards and Institutions depend, will be retarded. **It must go forward.**
 6. Our educational institutions must receive larger support in order to meet the enlarged opportunities. Our Christian schools are the leaven for our splendid educational system.
 7. The Home and Foreign Boards' debts must be reduced and thereby save \$135,000.00 annual interest. **It can be done. It must be done.**
 8. Finally, we must save ourselves in this materialistic age from the god of mammon; must preserve Baptist honor and credit and have a conscience void of offense toward God.
- Raise \$200,000.00 in November and December! We can do it!
9. Sixty ministerial students in training must have outside assistance if they continue in school.

R. B. GUNTER,
Corresponding Secretary.

A LETTER HOME

The following letter gives such a good insight into college life that we are glad to give it to our readers, though it was not written for publication of course:

Hattiesburg, Mississippi.
Woman's College,
Dockery Hall,
September 11, 1925.

Dearest Mother:

Tonight I love even the thought of you. When I have time to stop and think, I want to cry for I feel so unworthy of you, and the things you have done for me. Then I feel that I had rather die than not to make good. Really it is not within my power to express my thanks to you for all you have done to give me this opportunity. I feel that I can never repay you, but I am just going to live my appreciation to you.

Do you expect me to avail myself of all the opportunities you have put in my reach? I hope you do for it helps me lots to know that you believe in me, and expect lots of me. If I make anything of myself it will be because of you and the other good factors in my life and if I don't make good—it is because there just is not enough good in me to respond to all the calls you have sent me. All I am going to do is the best I can. I couldn't do more and I wouldn't do less.

This is a beautiful campus and Dockery Hall (the industrial home) is far above my expectations both in its appearance and in the amount of work the girls have to do. My duty for this month is to wash all the glasses after every meal and replace them on the tables. Another girl helps me do this. We have to do this for one month after which we will be free from all duty work for two months. At the end of this time we work one more month and so on. It is real fun. We all sing and enjoy it.

The teachers here are wonderful. I have not found one yet whom I could not like. I have obtained a little job that pays me \$40.00 a year. This interferes with some of the campus pleasures that I had hoped to take part in, but you bet I am not going to give it up unless I can get something in its place. It makes me feel so self respecting to be doing something for myself and not leaving the load all on you.

Mrs. Annie McGowan is our Housemother. She certainly is sweet. Some of the girls went swimming today for the first time. Soon we will be taking our regular physical work. I have all my books now and I think my schedule is straight.

We had a Y. W. A. party over at Mrs. Johnson's home the other night. Do you remember Arda Stringer? She is the president of the Y. W. A. Sunday I joined the B. Y. P. U. We all have to go to Sunday School and Church in the morning and we wear our uniforms then. I joined the Life Service Band. This Band does personal work in the community, the hospitals, the jails, and also helps the negroes, besides organizing Sunday

Schools in the communities near Hattiesburg. Every member is asked to spend a half hour a day studying the Bible and praying trying to see and be conformed to God's will, and to hold the vision shining and beautiful before each one. Everything here is beautiful in spirit. The spirit of Dockery Hall is wonderful.

Once in a while we get terribly homesick, but it wears off—or washes out! I think we have all cried. Some times I cry for you and home, and sometimes for my friends that I am separated from, but it will all make me stronger. You just won't know me Christmas! I think we are all going to Jackson to the Fair—the whole college.

My roommates are very attractive. What I like best is that they want to study during study hours too. I could just write you on and on. Please write me soon and send me a picture of yourself. Do not bother about me. I am "running smooth". Remember me to everyone. Just let me love you and you love me.

Your own,

—Freshman.

REPORT FROM W. L. MEADOWS

In humble though grateful acknowledgment of God's blessings upon our efforts in His work during the summer, and for information to friends I make the following brief report:

Second Sunday in July Brother G. O. Parker assisted in our meeting at Stringer. Singing led by A. Q. Rowell. Great revival among church members. Thirty-eight additions; twenty for baptism.

First Sunday in August Brother G. O. Parker assisted in our meeting at Montrose. Singing led by A. Q. Rowell. We had great singing, and gospel preaching, and nine additions to the church; eight of whom were baptized.

Second Sunday in August Brother T. W. Greene assisted in our meeting at Harperville. Singing led by A. Q. Rowell. The interest was good, messages plain and impressive, and excellent music. We received three for baptism.

Third Sunday in August Brother H. T. McLaurin assisted on Sunday only at Lena, and preached two very interesting and impressive sermons. Singing led by A. Q. Rowell, and we had also Miss Elizabeth Lasseter from Harperville as pianist and helper. Monday morning Dr. J. C. Greenoe arrived and began preaching for us. The revival spirit seemed to permeate the very atmosphere. We had overflow crowds attend the services. We received during and since the meeting twenty-five members, eighteen of whom were baptized.

Third Sunday in July I assisted Pastor A. H. Childress at Stratton, and A. Q. Rowell led the singing. We had good interest and attention, and received two for baptism, and organized and started a prayer meeting.

Fourth Sunday in July I assisted Pastor E. C. Hendrix at Pine Grove. Brother Stamper led the singing.

We were hindered by rain and "much prairie" but in spite of all that we had a good meeting, and received one for baptism.

Fourth Sunday in August I assisted Pastor N. L. Carlyle at Leaf River. Brother L. D. Bassett, Jr., led the singing. We had excellent music, and in spite of the fields of open cotton people came to church, and were interested in the Lord's work. Twenty-two were added to the church, twenty-one by baptism.

Fifth Sunday in August I was with Pastor L. F. Haire at Bera in Attala County. In spite of the crops of cotton waiting in the fields people came to church. We had a revival spirit from the first, and received nine into the church, eight of whom were baptized.

Second Sunday in September I assisted Pastor James F. Sullivan at Clara. The church at Clara was small in membership, but we were fortunate in having the faculties and students from the Wayne County A. H. S. and also from Clara Consolidated School attend the services. The interest was manifested in a remarkable way. Fifty-five were received into the church. Thirty-three of that number were baptized.

Surely "My lot has been cast in pleasant places", and I have enjoyed the association of many of God's noble men and women. I am praying that we as God's kingdom workers shall properly train those that have come into His kingdom, and that we may also make the proper distribution of the abundant harvest the Lord has given us this year in a financial way. We are well able to do, if we were only willing, mighty things for our Lord.

Yours in the Lord's work,
—W. L. Meadows, Newton, Miss.

AMORY

We are glad to report a splendid revival in the First Baptist Church, Amory, Miss., which opened on Sept. 20th and closed Oct. 4th. Every night except two there were from 1 to 5 members received into the church; there were 26 conversions and 14 by letter, making a total of 40 additions.

The pastor, C. F. Hinds, recently from Henderson, Ky., did the preaching, making the plan of salvation and gospel truths plain to all. Bro. Hinds has been with us a little over two months, and in that time we have received 52 new members. Our goal for the year is to win at least 100 souls for the Master.

Mr. Jack Scholfield, of Fort Scott, Kansas, a well known singer, had charge of the music, and proved himself a great singer soul winner as well as a first class song leader, with a fine voice. Our pastor says that Bro. Scholfield is numbered among the best song leaders and soul winners in the Southland.

The church, under the care of Mr. Hinds, is moving steadily forward in every department.

—Member.

IN MEMORIAM

Bryant L. Little

Bryant L. Little was born in Alabama January 28, 1853. He was married to Miss Rena Partin, and to them were born ten boys and five girls. Two of each preceded him to the other world. He was converted in early life and united with the Baptist Church at Chunkyville. When the church was organized at Chunky, he was a charter member. After the death of his wife, he made his home with his daughter, Mrs. Pearl McGee of Chunky. His health began to fail him in the early part of the year, and he soon realized that the end was near and made all possible preparations for his burial. He selected the preachers, singers, songs and pallbearers. On August 21, just at the close of the meeting at his church, and while both preachers that he had selected were in town, he passed away and was buried from there the next day, in the presence of a large number of friends and relatives. He was a good citizen, a good neighbor, a faithful and true friend and church member, a man that is missed by his church and community.

—W. W. Murray.

Obituary

During the evening of August 18th past, our brother, friend and neighbor, T. F. Gonia, passed away.

About six years ago Mr. Gonia's health failed so that he was forced to abandon his former active business life, and spend his remaining days in retirement.

Brother Gonia had for a long while been an active and useful member of this church. In his home he was a good husband, a kind father and wise provider. As a citizen he was public spirited and useful.

To his sorrow stricken family we tender our heartfelt sympathy and commend them to the love and mercy of our All-wise Father.

Resolved that a copy of this resolution be spread upon the minutes and a copy sent to the Baptist Record for publication, and a copy sent to the bereaved family.

Respectfully submitted,

W. B. Slater,
T. A. Broadwater
Mrs. J. D. Buford,
Committee.

BEAUMONT HAS REVIVAL IN NEW CHURCH BUILDING

During the first week in September we had with us Brother Spell, who taught a S. S. Course. A number of people took the course, eight of whom were Intermediates. We derived great benefit from the study of the S. S. Manual.

For the past ten days Beaumont has had a great revival, with Brother L. G. Gates of Laurel preaching. There were forty-one additions to the church, eight of which were Intermediates. The Intermediates are Willie Lofton, Frank Lofton, Harvey Freeman,

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Earl Freeman, Geneva Bolton and Virgie Parker; these were baptized. Carl Adams and Alma Adams by letter. There were great crowds each night. The church on Sunday night did not hold nearly all the people. These were the first services held in the new church building.

—Essie Morgan,
Corresponding Secretary.

ELEMENTARY CONFERENCE

Having had the privilege of attending the Second Southwide Elementary Conference just held in Birmingham, Ala., I wish to say we had a most successful conference in all four departments. I am sorry more of our Mississippi superintendents of departments and teachers were not there, for they certainly missed some very helpful suggestions. Miss Merne Brockway, our Elementary sister from the Northern Sunday School Board, was fine, and I feel sure each of us came back home with the resolution to do our very best in teaching the children in the departments in which we work. Sincerely,

—Mrs. W. P. Smith,
Tupelo, Miss.

STEWARDSHIP CONFERENCE

It may be of interest to Mississippi Baptist pastors to learn of a Conference held at Mars Hill, N. C., September 1st and 2nd.

About fifty pastors from North Carolina, South Carolina and Tennessee considered the matter of New Testament Stewardship. A full and free discussion of this topic was held by those ministers and others present. I was glad to observe they considered Stewardship as a service which should be given by a bond slave to his owner. In sharp contrast it was shown that all we have of time, influence, personal power to serve humanity in every way, together with property of every kind—all these belong to our Master and further that the money tithe is but a small part of all this.

The need was recognized of immediate endeavor to meet the debts hanging over the Home and Foreign Mission Boards of the Southern Baptist Convention by the pressing of said claims upon the attention of all our churches.

The Secretary of this Conference is Rev. Walter N. Johnson of Mars Hill, N. C. He is now delivering a regular course of lectures on Stewardship to the students of Mars Hill College.

I enclose a memorandum of the

topics discussed at the Conference.

—J. C. Robert.

I. Is Our Present Southern Baptist Situation Really Critical?

1. Is the Baptist Day dawning upon the world?
2. Are debts hampering our work?
3. Is our Baptist Constituency loyal and united?
4. Is our Baptist Ministry effective?
5. Will a campaign or program meet the situation?
6. Can educational methods be quick enough to save the day?
7. What is the remedy?

II. Is a General Revival Possible That Will Vitalize Stewardship?

1. Is there example of such revival in the New Testament?
2. Is the time ripe for such a revival?
3. Can we now have a prophetic ministry?
4. Is it possible to precipitate Stewardship as our present Supreme Religious Issue?

III. Should We Begin to Form a Stewardship League of Baptist Ministers and Others?

1. Are we ready for such action?
2. If so, what should be its relation to the denominational work?
3. What should be its methods of propaganda?
4. How could it be financed?
5. What the obligations of its members?
6. Its Officers?

Excavators Find Rich Fabrics in Mounds

Under the auspices of the Ohio Historical and Archaeological Society explorers have opened the great mound of the Seip group near Bainbridge, O., and have discovered that the American mound builders, like the Egyptians, sometimes buried their princely dead in heavy timbered mausoleums under canopies of exquisitely fashioned cloth. The mounds were formed by the tribesmen carrying earth and heaping it up thirty feet above the level of the surrounding country. In the tomb opened last week, believed to be that of a royal family, there was discovered the first bit of cloth ever found in a North American mound. It had been a design in concentric circles. Pearls also were discovered in the tomb, ranging in size from three-fourths of an inch in circumference to some no larger than a pin head. Around the neck of one of the skeletons there was a necklace of bear tusks. No weapons or implements of war were found in the tomb.

The successful business man was trying to impress the clerk. "Why, young man, I even started out in life as a barefoot boy."

"Well, I wasn't born with shoes on myself," answered the clerk.

The Limit—"Is Fraser's wife fond of an argument?"

She—"I should just think so. Why, she won't even eat anything that agrees with her."

COTTON SEED Sikes' Early Big Boll Pedigreed Cotton Seed Has a record of making 64 bales on 32 acres. 1250 pounds makes 500-pound bale. Staple strong inch and better. Write for Booklet.

M. H. SIKES SEED FARMS,
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A MYSTERY BOOK OF TRUTH. Fully illustrated. Not FICTION or THEORY. Exposes SPIRITUALISTS, CLAIRVOYANTS, FORTUNE TELLERS, SEERS, CRYSTAL GAZERS, etc., and their MYSTIFYING, UNCANNY methods of DUPING the public. Approved by the National Psychic Research League. A limited edition of this book, regularly sold at \$3.00, will be sent for ONE DOLLAR, postage paid, if ordered at once. OR WRITE FOR FREE LITERATURE. PSYCHIC RESEARCH PUBLISHING CO., C-432 New York Life Bldg., Kansas City, Mo.

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Applied over throat and chest Vicks has a double action, like the good old-fashioned poultice and also like the modern vapor lamp.
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Rid Yourself of Them NOW!

Now is the time to get rid of freckles. Othine—double strength—is the treatment with which to do it. Neglected, they will be with you all winter.

Don't waste time experimenting with lemon juice or cucumbers—apply Othine—double strength—night and morning and within a short time your freckles should be gone. If not, every cent you paid will be refunded.

Ask for one ounce of double strength Othine at any drug or department store and save yourself from disappointment.

YOU CAN SAVE MONEY BY TAKING YOUR COURSE IN THE SCHOOL OF COMMERCE

Where by reason of limit on number admitted more time is given to individual instruction, and where, due to small overhead, rates of tuition are lower than in other reliable schools offering same grade of work.

The line of promotion in business runs through Bookkeeping and Shorthand. The former is the fundamental basis of business while the latter is almost a necessity to its manifold operations. Skill in applying either is the door of opportunity, and if to skill responsibility, trustworthiness, and ambition to render the greatest service are added, unmeasured success is assured.

For terms and further particulars address, phone or call on

J. M. SHARP, Principal.

415 E. Capitol, Jackson, Miss.

LEST WE FORGET

The long and glorious record of service and achievements of the Missionary heroes of our Home Mission Board.

The vital part that these Missionaries and this Board have had and are having in winning the South and America for Christ.

The tremendous contribution that successful Home Mission work makes to every other Mission enterprise of our great denomination.

That God continues to marvelously bless the labors of Home Board evangelists who have led unnumbered thousands to Christ.

That Southern Baptists have no other general

agency than their Home Board to witness for Christ among the Jews, American Indians, Negroes, foreigners in our midst, deaf mutes, soldiers and seamen.

That sole responsibility for carrying out the great commission in Cuba and the Panama Canal zone rests on the Home Mission Board.

That thousands of stalwart, upstanding boys and girls of the mountains must look to the Home Mission Board's mountain schools for education and Christian training.

That the South and the nation and the Kingdom of God need as never before the militant ministry of the Home Board and that unparalleled opportunities for service now lie out before this great agency.

LEST WE FORGET

That the Home Board is entirely dependent upon the loyalty and love and gifts of Southern Baptists to enable it to continue its God-given work of preaching, teaching, evangelizing and healing.

That because of gifts withheld, resulting in greatly decreased receipts, the Home Board is hampered and embarrassed by a burdensome debt and that heart

rending appeals for service and help must daily be denied.

That our people can by prompt, generous, sacrificial support of our 1925 co-operative kingdom program relieve the burden of debt now resting on the Home Board and provide means whereby this Board can carry on in Christ's commanding program.

B. D. GRAY, Secretary.

TOTAL HOME MISSION BOARD RECEIPTS FOR SIX YEARS

1920	\$1,498,491.62	1923	\$ 955,052.87
1921	1,462,327.53	1924	985,479.47
1922	978,793.61	1925	716,817.34

SOME COMPARISONS

TOTAL FOR 1920 AND 1921.....\$2,960,819.15

TOTAL FOR 1924 AND 1925..... 1,702,296.81

DECREASE.....\$1,258,522.34

HOME MISSION BOARD DEBT OF \$1,400,000.00

HOW SHALL WE MEET IT?

BY LOYALLY SUPPORTING THE BAPTIST CO-OPERATIVE PROGRAM

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., November 5, 1925

NEW SERIES
VOLUME XXVII, No. 46

Pastor J. W. Dickens, formerly of Crystal Springs, has recently located at Welch, La.

Clarke College has passed the 200 mark in enrollment of students.

Pastor C. S. Henderson of Greenville conducted his own meeting, which has just closed, with 52 additions.

Pastor E. V. May begins a meeting at Flora November 15th. He expects to have Dr. J. J. Mayfield of McComb with him.

Brother S. G. Pope of Moorehead says that at the recent meeting of Sunflower County Association there were twelve former students of Mississippi College, two of them members of Congress.

Rev. Forrest N. Pack is visiting his people in Hattiesburg. He has done good service both as missionary and pastor in Texas. He is a graduate of Mississippi College and of the Baptist Bible Institute, and has spent five fruitful years in the ministry. Some good church or churches should keep him in Mississippi.

Dr. J. W. Gillo, ex-Mississippian, now pastor at Winchester, Ky., recently assisted Pastor Ebberhardt in a meeting at Georgetown, Ky., in which Christians were greatly helped and fifty new members were added to the church—28 for baptism.

Dr. J. R. Sampey spoke for an hour and a half at the Seminary Missionary Day recently on his visit to Brazil during this past summer. It was said to be one of the greatest occasions of its kind in the history of the Seminary, everybody being deeply moved by the account of his experiences. He preached in many places in Brazil and almost everywhere witnessed conversions. He announced it as his purpose hereafter to spend his summers in Brazil preaching in evangelistic meetings and lecturing in Bible Institutes.

The First Annual Conference of the League of Evangelical Students will be held at Grand Rapids, Mich., Nov. 20-24 in the Theological School and Calvin College. This organization of theological students and their sympathizers was formed a year ago at Pittsburgh "to bear united witness to the faith of students in the whole Bible as the inspired word of God," etc. It is easy to sympathize with the purposes of this new organization, while at the same time questioning the wisdom of multiplying organizations. We wish them every blessing.

Ninety-six persons, members of missionary boards representing thirty-seven different boards and societies, met unofficially in New York October 2-3 to consider the situation in China. The resolutions request a revision of existing treaties in accordance with the principles agreed upon at the Washington conference, the abolition of extra-territoriality, that no special privileges for missionaries or missionary work be imposed upon China by any new treaties, that the Chinese government define by law the rights and privileges of missionaries, and that the principle of religious liberty be reciprocally recognized in all future relationships between China and other nations.

There were only three young women in Hillman College who were not church members when the meeting began at Clinton.

A prophet is one who represents God before men; a priest is one who represents men before God. Jesus is a prophet and priest.

The sermon in last week's Record on "Co-operation" was by Dr. J. C. Owen of Fifteenth Avenue Church, Meridian. His people urged the publication and we are glad to give it to the readers of The Record.

The refrain is found in some exchange every week: "There is no conflict between science and religion." That depends on whose science and whose religion you are talking about. There seemed to be some difference, not to say conflict, between Mr. Darrow's science and Mr. Bryan's religion.

In one of the departments of The Churchman, the leading Episcopal paper of the United States, the question is asked, "Who baptized Paul? When, where and how?" Here is the reply: "According to Acts 9, he was baptized at Damascus, apparently by Ananias, three days after his conversion and undoubtedly by immersion." This is the opinion of an Episcopal scholar.—Ex.

The Religious Herald publishes resolution passed at a recent meeting of the Foreign Mission Board, calling on the churches throughout the South for special offerings on December 27 to pay off the debt on the Foreign Board. We question whether it is the proper thing for one Board of the Convention to make an independent appeal to the churches without at least having the endorsement of the Executive Committee of Southern Baptist Convention.

The B. Y. P. U. Department of Lyman Church, under the leadership of Mr. Breland as director and Mrs. Shannon as junior leader, is doing splendid work. All departments are graded, that is, a Junior, an Intermediate, a Senior and an Adult Union.

Each Union is doing good work with Mr. Bond as President of the Adults, Miss Dova Lee as President of the Seniors, and Miss Clara Clark as President of the Intermediates.

—D. W. Pippin, Secretary of Seniors.

The daily press of the 29th gave the information that the Baptist pastors of Houston, Texas, had rescinded their action of a year ago asking the Southern Baptist Convention to meet in Houston. No details of this action were given and no reason assigned in the press announcement except that the withdrawal of the invitation was "on account of the fundamentalist-modernist controversy." The Searchlight had predicted some time ago that the Convention would not meet in Houston, as some of the brethren didn't want to get too close to the First Church of Houston, whose pastor seemed to be in sympathy with the Baptist Bible Union. A few of the Baptist papers had suggested a question about meeting in Houston. But it seems a pity that the Southern Baptist Convention should be made the plaything of a partisan controversy. Talking about brainstorms, it looks like somebody is seriously threatened.

The Baptist Message reports Brother N. W. P. Bacon in Kellam Hospital in Richmond, seriously ill.

Pastor W. A. Jordan has reconsidered and will remain with the Central Church, New Orleans, by their unanimous request.

Pastor B. C. Cook has resigned at Sardis. During his two years there 85 have been added to the church, the Sunday School has grown beautifully and the church house has been renovated so as to accommodate the growing departments.

Brother Tom Collier of Hattiesburg says the Laymen's League held a helpful service at Oakley Farm. Mr. L. Williams made a good talk and Mr. Peterson led the singing. The men were greatly moved and many pledged themselves to a better life.

There are said to be 45 white Baptist churches in Detroit and fifty negro churches.

It is said that Mrs. Ferguson, Governor of Texas, has pardoned 1000 criminals since January 1st.

Brother R. W. Bryant assisted in three good meetings in Alabama during the past summer. He is resigning at Gallman and New Zion where he has done good service for three years, the resignation to take effect January 1st. He has not determined on his future plans of work. This is a good opportunity for some churches looking for a pastor.

OUR CO-OPERATIVE WORK

I. MISSIONS:

1. Foreign Missions.
2. Home Missions.
3. State Missions.
 - a. Evangelism.
 - b. Pastoral Support.
 - c. Church building.
 - d. Sunday Schools.
 - e. B. Y. P. U.
 - f. W. M. U.
 - g. Publications.
 - h. Printing Press.
 - i. Book Store.

II. EDUCATION:

1. Mississippi College.
2. Clarke College.
3. Mississippi Woman's College.
4. Blue Mountain College.
5. Baptist Bible Institute.
6. Southern Theological Seminary.
7. Southwestern Theological Seminary.
8. Southern Baptist Education Board, Birmingham.
9. Ministerial Education, Clinton-Newton.
10. Miss. Baptist Education Commission.

III. BENEVOLENCE, OR SOCIAL SERVICE:

1. Hospitals.
 - a. Baptist Hospital, Memphis.
 - b. Baptist Hospital, Jackson.
 - c. Southern Baptist Hospital, New Orleans.
 - d. Tubercular Hospital, El Paso.
2. Orphanage, Jackson.
3. Board of Relief of Old Preachers, (S. B. C.) Dallas.

MESSENGERS TO THE CONVENTION

It is rather late, I know, to do so, but I want to call your attention to two things with reference to the coming Convention. I bring these to your attention because you are the President of the Convention.

First, there was no provision made by the Program Committee for the report of the colleges concerning the statement of religious beliefs as called for in a resolution at the last Convention.

I presume it could come in connection with the report on Christian Education. I fear the Colleges have not made the preparation that should have been made with reference to this matter.

Second. It occurs to me that more attention could be given to the matter of credentials or Constitution should be changed with reference to this matter. I suspect if it had come to show down in any of our recent Conventions would have been found that at least forty per cent of those taking part in the deliberations are only self-appointed messengers. Legally and technically this would annul every action of a Convention in which such participated.

Article Three of the Constitution says the Convention shall be composed of "messengers," and messengers are appointed, not self-appointed. It also says "Messengers from Baptist churches" and not from Associations as in the case of the S. B. C.

Of course it is only a formality, yet I believe ought to be observed because it is in our Constitution; because if a legal question should be raised the action of the Convention would be annulled; and also, because I feel that the observance of this requirement would help to cultivate appreciation for and interest in our Convention and its work.

Besides all this, if the churches really elect the messengers they will be more thoroughly conscious that their representatives planned the work of the Convention and the representatives of the different interests can more truthfully say that the churches sent up the messengers who mapped out the program.

I have said all this so as to suggest that if you deem it wise, you call attention to this matter in a short article next week and urge the brethren and sisters to have their churches go through the formality of electing them as messengers.

Yours fraternally,

BRYAN SIMMONS.

ONE OF HIS LITTLE ONES

I published an appeal from a young woman who was preparing to go to the foreign field as a missionary nurse, but who developed tuberculosis. Her plans frustrated, her high hopes blasted, being poor, she appealed to me to send her to the Baptist Tuberculosis Sanatorium at El Paso, in an effort to save her life. The Sanatorium had no charity fund, so I am asking Baptists to help this poor girl.

The sick young woman passed through New Orleans on Friday, and Mrs. Bristow and I visited her at the train, as her car remained here several hours. We had never seen her before, but she was a pupil nurse in a Baptist Hospital in Alabama. She is very happy at the prospect of being treated at El Paso, and hopeful of a recovery.

I have received \$255.45 for her, as follows: From Arkansas, \$1; Florida, \$20; Illinois, \$1; Kentucky, \$16; Louisiana, \$5.50; Mississippi, \$75.45; Missouri, \$33.50; North Carolina, \$29; Oklahoma, \$15; Tennessee, \$10; Virginia, \$19; West Virginia, \$25; New Jersey, \$5. Several hundreds of dollars will be required to keep her in the Sanatorium, and I am hopeful that others will help.

Mississippi contributors have been: J. E. Heath, \$5; T. E. Spencer, \$5; C. M. Sherrouse, \$2.50; A. H. Longino, \$1; Mary Osborne, \$5; Mrs. Otto Messer, \$1; Circle No. 3, Hattiesburg,

\$5; Mrs. T. H. Wright, \$5; Mr. and Mrs. H. F. Broach, \$5; P. C. Thompson, \$3; Miss Emma Wilkins, \$2; D. L. McWilliams, \$2; Kewanee WMS, \$5; Christine Boyette, \$5; J. Lumpkin, \$5; D. A. Flournoy, \$1; Hope S. S., Newton County, \$4.10; Mrs. S. D. Theneatt, \$1; Mrs. J. L. Morgan, \$1; Dorcas Class, First Church, Meridian, \$10.35; Mrs. H. O. Branyan, \$1.50.

Contributions from other States are published there.

Contributions may be sent to me, care of the Baptist Hospital, New Orleans.

LOUIS J. BRISTOW.

THE CASE OF HOME MISSIONS IS SERIOUS! IT THREATENS TO BE ALARMING!

B. D. Gray, Corresponding Secretary

Our Home Mission work has reached the most serious juncture since the beginning of the 75 Million Campaign. Our enthusiasm during that campaign was marvelous. What a pity we did not maintain steadily throughout the campaign the enthusiasm we had when it was launched. It must be atoned for by a steady and persistent push of our work in season and out of season.

1. Consider these comparative figures and let their significance sink in:

Our combined receipts for the first two years of the campaign were \$2,960,819.15. For the last two years the total was \$1,702,296.81, a decrease of \$1,258,522.34, or nearly enough to wipe out our debt of \$1,400,000. The falling off during the two intervening years of 1922-1923, compared with the first two years, amounted to \$1,026,972.67, which means that if our receipts during the 75 Million Campaign throughout had kept pace with the first two years, we would have received \$2,284,495.01 more than we did receive. Moreover, Home Missions received nearly three million dollars less than its part of the 75 Million Campaign according to the percentages agreed upon in the beginning.

2. Enlarged Plans

Our people were stirred to enlargement in every direction. Macedonian calls came from every quarter. The fields were white for harvest. Our plans were enlarged: Over \$800,000 was appropriated for church building in one year. Our missionary and evangelistic forces were greatly strengthened. New fields were entered. Old fields were infused with new life. Our people were intoxicated with enthusiasm for the cause. It was a great and glorious optimism that seized the brotherhood and swept from the Atlantic seaboard to the furthest stretches of our territory in the West.

3. Sudden Deflation

With a suddenness, like a storm coming down on Galilee, deflation befell our people. Cotton went down from forty cents to ten cents in three or four months. It was manifest that we must retrench in our work but our plans had been so enlarged that it was impossible to retrench all at once to the extent called for by the deflation in prices and diminution of our receipts. However, the Home Mission Board began retrenchment and has continued it year after year for four years. Our situation has grown more acute each year. We sympathize with the Foreign Mission Board in the anxiety of the threatened recall of its missionaries. We know what that is, because we have cut to the quick, cut even so far as to suspend temporarily our evangelistic force, which brought distress to the brotherhood, so much so that the Convention in Memphis urged the Board as speedily as possible to renew the force and enlarge the work, but our receipts have steadily fallen which makes it impossible to enlarge and necessary to retrench still further. Unless a turn for the better comes soon every department of our work will be in absolute peril.

We never have had so many young people, men and women, applying to the Home Board for service. They are ready and equipped, but we are not able to use them. They stand waiting. Shall

we fail to hear the call of the Master for more laborers for His harvest field when they are waiting, ready to go?

Our financial situation makes it impossible for us to help churches who are struggling along to build modest chapels. We need at least fifty chapels for work among the foreigners and Indians in the South and in Cuba. In many cases they would more than duplicate every dollar we could give in the erection of these modest houses. Our workers need equipment. They are paralyzed in their effort for lack of it. Then one of the most pathetic things about the situation is the sacrifice, real and deep, that many of our missionaries are making. They need an increase in their salaries to have even a decent support, and the Board is not able to meet this pitiful and necessitous call.

Our missionary among the Mexicans in Fort Worth had to give up his studies in the Southwestern Baptist Theological Seminary because his salary is not sufficient to pay for the expense and car fare, and give him respectable clothing for himself and family. There are other cases too numerous to mention where additional equipment and better support is absolutely necessary for efficiency. Their consecration and loyalty to the cause of the Master deserve our highest praise and merit our keenest sympathy and better support.

4. The Pathos of the Situation

In the midst of the greatest success God has ever bestowed on our Home Mission field we are lagging in its support, and are forced to retrench. Herein lies the pathos of the situation. The fields are white unto the harvest, laborers should be thrust in, but we are not even taking care of those we have, while we need to replenish our workers on every field.

Our people have the money. We have more prosperous times than we have had for years. There have been in sections severe drouth, but on the whole our people are prospering but they are not giving in proportion to their prosperity. The Home Mission receipts have been steadily falling from year to year for the last four years. They are a little more than half this year what they were at this date a year ago. In some cases our stronger States have not given half as much as last year; in some instances not more than one-third. So our debt has increased, notwithstanding our economy and retrenchment. This debt has been pressing upon us like a bowing wall, getting heavier and heavier each year. Our Foreign Mission Board is burdened with a similar debt that has been increasing for the last three years. Our Home Board debt has been increasing for the last five years. Added to this we are having to advance this calendar year, by order of the Convention, \$250,000 to the Southern Baptist Hospital in New Orleans. All of these things are putting our credit to the sorest test. We must have relief, and that immediately, or real disaster is coming upon us.

This is the first real outcry I have made during this year, and herein I may have been remiss. If so, I beg pardon of the brotherhood, and call upon them earnestly, most prayerfully, to avert this impending calamity by an immediate and unparalleled increase in their gifts to the whole co-operative program, which is the surest way to bring relief from our critical condition.

Pastor Jas. A. Chapman says: Bethel Church voted half-time. Bethel is 10 miles east of Hazlehurst. They will put on the "Budget" in full for 1926.

Strong Hope Church had good services this month and 4 joined. We are to canvass the territory and will also put on the "Budget". We made a "Free-will offering" last Sunday and raised near \$70.

I am serving 5 churches, one of these half-time, and we are going to put more business in our finances next year.

THE PIVOT OF OUR DENOMINATIONAL CAMPAIGNS

Eldridge B. Hatcher.

I had almost said that this pivot is the Sunday morning collection. I mean the pivot on which turn our 1925 and 1926 denominational campaigns.

The big moment of the week in the church's calendar is that moment on Sunday morning, when God, through the Scripture reading, speaks to the congregation. Of almost equal importance with that is the moment when the congregation speaks to God in its offering.

Pick at random twenty of our Southern Baptist churches and look in upon them next Sunday morning when the collection is taken. How many of them will be found making that collection-feature a mere form,—in some cases with a quartette, or some musical selection attracting the attention of the givers.

But think—oh, reader, think—what that part of the service might become under the hand of a pastor who has caught a vision. Imagine such a pastor! He looks around and sees that our denomination is putting its money-raising quite largely on the duty basis. He determines to lift it in his church chiefly to the basis of privilege. He hears his denomination seeking to stir the conscience of Southern Baptists. He determines to aim for the heart of his people. He hears of pastors calling—in some cases with a whip in hand—the people to pay what is due. He determines to invite them to give because they love. He does not disregard these other motives, but he adds and stresses the motive of love.

Quietly he sets to work in sermons and other ways of getting the attention of his people lifted to the marvelous program of God's redemptive work for his people through the centuries past, and his program of far richer glories for them in the future, with the uncounted mercies of the present, and as they look their hearts begin to melt, the long smoldering embers become aflame. Their hearts beg for the privilege of expressing their gratitude for such infinite love and the pastor points to Sunday morning as the time for such expression.

There never was just such a service as that which he arranges. In fact, he builds his ministry around that part of the Sunday morning service when the collection is taken. That is the sacred moment when amid the awful stillness of the sanctuary, with hearts beating with tumultuous emotions, his people lay in the pierced hand of their Master—as it were—their love-gift. There is no haste. Every soul is facing its Maker and Benefactor. The deacons move slowly that each may be unhurried in making his gift, as he says, "Here, Master, is what I have earned—what I have toiled for. I love you. Here is a faint expression of my love."

A large part of that pastor's ministry is occupied in preparing for those weekly mountain-top moments in the collection period. He saturates his people's minds with the Bible teaching about the Goodness of God.

And, lo, he finds his people, week by week, looking eagerly forward to that Sunday moment. They are working, and saving, that their gifts may not be too insignificant when in that quiet, heavenly season on the Sabbath, in company with others, they say with that gift to Christ that they love Him. In the stillness of that moment it is understood by preacher and congregation that hearts are telling their love, not merely with lips, but with a gift.

That Sunday morning collection period is the battle-ground of our Denominational Campaigns.

Dr. J. D. Ray, pastor at Starkville, addressed the grand jury and the assembly at the opening of court recently in Oktibbeha County. The Judge thanked him and said the address would relieve him of many things he had expected to say. The Judge himself made a strong charge.

THE PRESENT SITUATION IN CHINA AND ITS RELATION TO MISSIONARY WORK

By Rev. Gordon Poteat.
(In Religious Herald.)

Missionaries and Political Conditions.

A missionary in China does not appear to the Chinese as simply or solely a messenger of God, a preacher of the gospel of Jesus Christ. More apparent is the fact that he represents another race, another nation. The first question asked is not what religion do you represent? It is rather, what is your country? The existence of foreign mission boards, organized voluntarily by groups of Christian people who desire to share the blessings of Christianity with their brothers in other lands, is not common knowledge among the Chinese. But the existence of America or Britain or Germany is common knowledge and the general assumption is that the missionary comes to China at the behest of his government. The ordinary man does not discriminate nicely between the American and brings the Bible, or the American who brings the cigarette, or the American who brings the guns, unless he has had close contact with individuals of these different groups.

This being the case a missionary is inevitably involved in the acts of Western governments in relation to China. The feeling of the people toward him will fluctuate with their feeling toward the nation from which he comes. The return of the Boxer Indemnity by his government creates a friendly atmosphere for his work among the more intelligent people, while an extra appropriation in Congress for American gunboats on the Yangtze River causes the thermometer of cordiality to take a decided drop.

Several decades ago the relationships of China and the Western Powers were without interest to the people of China as a whole. Even the educated were apathetic toward these affairs. It is not so now. Points of contact between China and the West have multiplied enormously, communication is constant and the general intelligence of the people in regard to world affairs has been increased by the great augmentation of newspapers, magazines and students, officials, merchants or laborers, and they have returned to supply their towns and villages with information concerning foreign lands. During the World War thousands of Chinese laborers in France saw the West at its worst. Once the missionary was considered to be the typical representative of his race or nation. The land from which he came was envisioned by the Chinese in terms of his character and activities. Wider experience, much of it bitter, has brought disillusion, and now many regard the missionary as the tool—unsuspecting perhaps—of the predatory interests that seek to exploit the riches of the great territory of China.

Recent occurrences in China have demonstrated how intimately and inevitably the missionary is bound up in the tangle that represents the total contact of the West and the East, not simply religiously, but politically and economically. Some British police in the International Settlement of Shanghai killed some Chinese students and workmen in a mob that was demonstrating before the police station, and as a result of this calamity, missionaries in towns and cities hundreds of miles away, had to leave their stations and make their way to places of refuge. On the face of it what possible connection has the shooting by the police in Shanghai with the patient and self-sacrificing ministrations of physicians in a hospital six hundred miles away? And yet, the strike in Shanghai protesting against the acts of the British police in that city spread in a few days to a strike in that hospital against the British physicians who served the sick there.

This being the case, Christian people in America and Britain who are concerned in the giving of the gospel to other nations, must also concern themselves actively in the affairs of their

governments, in order that the efforts of the missionaries of Christ may not be defeated or compromised by the political or commercial relations in which their nations are involved with China. The Chinese declare that the words of peace and love which the missionaries bring are often belied by the acts of the governments from which they come. Why do you talk of Christian justice to us? Go home and teach your own people how to treat us justly.

I propose now to sketch the rise of the nationalistic movement in China.

The New Nationalism of China

"Behold how great a conflagration a little fire kindleth." But in order for there to be a great conflagration there must be a lot of inflammable material about. A big fire won't start a blaze in the middle of the Sahara desert.

A single spark has set off a great blaze of protest in China. But the fire could not have spread so furiously and so far had not tinder been scattered all over the land in the last few years and particularly in the last year.

The sudden firing into a crowd of Chinese who were trying to get into the police station in one of the busiest sections of the International Settlement of Shanghai, which resulted in the death of about a dozen students and workmen, the firing ordered by a British police inspector and carried out by Indian and Chinese constables in the employ of the Settlement—this was the spark that blazed out into a general strike in Shanghai, extending rapidly to Canton and other places in the form of boycotts against British and Japanese; blazed out in riots in Hankow, Chinkiang, Kiukiang, Shameen, Chungking, places where there are foreign concessions; blazed out in some localities in anti-foreign demonstrations in which there was no distinction in nationalities, nor between missionaries and business people.

This Shanghai incident, sudden, unpremeditated, regrettable, could not have caused so general a patriotic uprising had not conditions for such a movement already been prepared. An assassination in one of the Balkan States could not have precipitated the World War had not preparations for war been going on for years all over Europe. That there is not a war going on in China at this present movement is doubtless due to the fact that Britain is fed up with war, and that the nations as a whole have discovered something of the futility of war as a settler of disputes. Things have occurred in recent days in China that a dozen years ago would have resulted certainly in war. Moreover, the Chinese have begun and carried on their side of the struggle against the British and Japanese (confining the movement almost entirely to these two nations) with economic rather than military weapons. Strikes in the mills and offices and homes of the British and Japanese, and, hardest of all, on the steamships, and boycotts against the use of the goods of these two nations, these are the means that the Chinese have chosen to use in accomplishing their aims. Considering the intensity of the feeling in some places it is remarkable that only a few isolated individuals among the foreigners in China have lost their lives. This is, of course, partly due to the armed guards that have surrounded the foreigners in different settlements. Some rash Chinese have called for war, but the majority have considered that they will do better by economic means.

The various influences that have been active upon the minds of the Chinese, making them more and more sensitive to the wrongs they have suffered at the hands of Western Powers, can only be mentioned here. Not to go back too far the first thing to be mentioned is the change that came over China as the result of the World War. From a growing awe of the civilization China has passed into a period of disillusionment in reward to that civilization and a renaissance of interest in her own civilization. A nationalistic spirit has begun to permeate the land. It is

(Continued on page 6)

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WORSHIP IN TRUTH

An "aside" or a parenthesis in the Bible is often one of the most instructive lines in the whole connection, perhaps because it is explanatory, opening an unexpected but much needed window in a difficult or important subject. This is true of the paragraph about worship found in the fourth chapter of the Gospel of John. Jesus is in conversation with the Samaritan woman and has pointed out her sin in a most uncomfortable way to her.

She seeks to turn the edge of his remarks by acknowledging him a prophet and diverting the conversation from herself to a disputed point in religion. Maybe he can settle it. At least it will draw the fire from her life. She asks him about the proper place to worship, whether at Jerusalem as the Jews say, or in Gerezim, (this mountain) as the Samaritans contend. The question itself is not important, but the subject it introduces is of great consequence. Not the place of worship is of first consideration. Both of those contended for are doomed to destruction. But the nature of the worship itself is the matter of vital concern. Places do not make worshippers. The worshippers make the places, or may even be independent of them.

We are not necessarily worshippers because we go to church. Being in a church is not proof or guarantee that we are worshippers. Everything in a church ought to conduce to worship, to invite us and assist us to fix our minds on God, to lift up our souls in adoration and make us open to the influence of his Spirit and his word. But two people may sit side by side in the same pew and be surrounded by the same outward influences; the one be a devout worshipper of God, the other absolutely unimpressed by all that he sees and hears. It is not the place, but the person that decides the question of worshipping or not worshipping.

Jesus declares that worship depends on the knowledge of God and realization of His presence. The trouble with the Samaritans was not that they went to the wrong place to worship, but that they didn't know Him whom they professed to worship: "Ye worship that which ye know not; we (the Jews) know that which we worship; for salvation is of the Jews." The difference between religion and superstition is the difference between knowledge and ignorance. There are many worshippers who have no knowledge of God. They may be idolators or Romanists, or they may be nearer home. They are like the Athenians who built an altar to the "Unknown God." Paul says they worshipped in ignorance, in confessed ignorance. Him whom ye ignorantly worship, worship as the "unknown." Him we declare unto you, the God that made the heavens, etc. "The times of your ignorance God overlooked," but from now on it is different. True worship depends on true knowledge of God. If you know God you can worship Him, worship Him anywhere. If you do not know God, true worship of Him is impossible.

This is what is meant by worshipping Him "in truth." It does not mean in sincerity, but in accordance with the truth, with a correct knowledge

of His nature and attributes. If people have mistaken conceptions of God they do not truly worship Him. To have erroneous views of God or His Son, Jesus Christ, is to vitiate all efforts to worship Him. That is the reason Roman Catholics pray to "saints," because they do not truly know God. The reason they worship the Virgin Mary and pray to her is that they have imperfect and false notions about Jesus. They say that He is too far away to hear us; that we must come to some intermediary who is more approachable. They know not the Scripture, which says: "There is one God and one Mediator between God and man, the Man Christ Jesus." They seem not to have read the Word which says, "He is not far from anyone of us," and again "He is nigh to all that call upon Him." Again, "We have not a high priest that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are. Let us, therefore, come boldly unto the throne of grace." A personal and Scriptural knowledge of God will enable us to worship Him in truth.

The one Scripture truth concerning God which Jesus emphasizes in this conversation with the Samaritan woman is that "God is Spirit." That was the truth which specially needed to be made known to her. And it is a common need. God is Spirit. Again that is the same truth which Paul declares to the Athenians: "God that made the world dwelleth not in temples made with hands, neither is worshipped by men's hands as though he needed anything. We ought not to think that the Godhead is like unto gold or silver or stone." If he is Spirit He is not confined to locality.

But more than this His nature prescribes the way in which we are to worship Him. Man is a spiritual being made in the image of God. It is not bowing the head before Him, however proper and expressive that may be, but it is the grateful acknowledgment in our hearts of His goodness and mercy. It is not bending the knee that now constitutes worship, but bending our wills in submission to Him and the acknowledgment of His Kingdom over us and authority in us. We are to worship Him in spirit, not in the Holy Spirit, however necessary He may be to us, but we are to worship Him in our own spirits, with our minds on Him, our understandings flooded with the revelation of Himself which He gives, our souls stirred by the vision of His wisdom, power and grace; our whole intellectual and spiritual being responsive to Him and thrilled with the glory of His revelation to us of Himself through Jesus Christ His Son. Every sermon should call out our souls to a better vision of God. Every reading of His word in public or in private should stir our hearts afresh and awaken in us the Spirit of praise.

EXERCISE UNTO GODLINESS

There are two words (verbs) in the New Testament which are translated exercise. From one of these we derive our word ascetic; from the other we get the word gymnast and gymnasium. The primary meaning in each case is not what we now mean by exercise, that is practice, drill, the use of physical strength, but has rather a negative meaning. An ascetic is one who does without things that the ordinary man enjoys. And when Paul says, "Herein, I exercise myself to have always a conscience void of offense toward God and toward men," he uses the word "ascetic." He is an ascetic that he may have a conscience void of offense. He did without many things, he denied himself many things that the average man indulged in. And he did this that he might keep a keen edge on his conscience, maintaining it in good working order, unclogged by excess or indulgence.

This is the discipline that an athlete undergoes when he does not eat excessively, when he keeps himself rigidly to a prescribed diet, that his body may do its best work, that he may be one hundred per cent efficient when he comes to take part in the contests for which he is train-

ing. In the same way the man who wants his mind to function at its best will exercise care in what he eats, in getting the proper amount of sleep and in every matter that puts him at his best.

Now this other word for exercise is not connected with this one in its origin, but like it in that it has primarily a negative meaning. It does not mean, etymologically, to exert oneself to the utmost of physical strength nor even to subject oneself regularly and systematically to a certain system of exercises, though these things may have come to be embraced in the idea of exercise, but the word gymnast means originally stripped or naked. One can easily understand how this word came into use if he watched a bunch of basketball players or a young fellow on the race track. The foot race was probably the earliest and most common form of athletic contest, and no superfluous baggage was carried or raiment worn by the runners.

This will help us to understand that interesting verse in Hebrews which says, "Let us lay aside every weight (encumbrance) and the sin which doth so easily beset us and run the race." Now when Paul says, "Exercise thyself unto godliness" he has in mind the athletic contest, the foot race, and he means that we must unload ourselves of all that hinders us in the race, the goal of which is godliness.

You have seen convicts, the prisoners sentenced to the penitentiary, working in the fields or on the roads with a ball and chain on their ankles, or long spikes attached to their feet to prevent them from running away. It is a common thing with the devil to bind people who have been taken captive at his will, with some sinful practice which hinders their escape from him. And even Christian people at times are bound by some sin which hinders them in the race for the goal that is set before us, namely, the attainment of godliness. It may be that some habits which would not be condemned by the world as sins, yet may interfere with the progress of the soul in its race toward godliness. It is not enough to ask about any practice whether it is sinful; we ought to find out whether it is hindering us in the attainment of our goal. Certainly clothes are a very necessary and desirable adjunct to any ordinary man under any ordinary circumstances. But if he is running a race, he doesn't need an overcoat, and there are several other articles he can well do without.

One thing in particular which the Christian who is doing his utmost to attain to godliness will find it necessary to cast off is worldliness. This is an encumbrance which it may be hard to define, and yet it will be easy to locate it. If you are more interested in earthly matters than in spiritual; if you are more concerned in accumulating property than in attaining to righteousness; if you allow the desire for material possession to hinder your efforts for and attention to things of the soul or of the kingdom of God, then you have weights on your feet and burdens on your shoulders which prevent your attaining the goal. If you find your pleasures in things that are temporal, if your companions are chosen for other reasons than spiritual affinity, sympathy and helpfulness, then you are making slow progress toward the goal of the soul.

Perhaps there is one thing which should have been mentioned before these, but which will have to be looked after all the way along the race course, or it will give us trouble by hindering us in the race. That is self-righteousness, the poor satisfaction with our own character and attainments. Unless we can be always like Paul who said, "Not that I have already obtained, or have already laid hold," we will not press on toward the goal. Unless we can say, "I count all things but loss for the excellency of the knowledge of Christ; not having a righteousness of my own but that which is from God by faith," we will never attain. If we are to exercise ourselves unto godliness we must strip ourselves of all that hinders, allow nothing to interfere with this

DAYBREAK!

Receipts to this date, October 31st, at which time the books are closing on the State Convention year, indicate that it will be possible for the State Mission Board to meet its guaranteed appropriations. State Mission specials have passed the \$16,000.00 mark.

Daybreak does not mean daylight. It is simply the promise of daylight. So, receipts at present simply give hopes of victory by the close of the year. For the next two months, the most concerted and concentrated efforts should be put forth for the collection of outstanding pledges and for receiving from every church member a liberal contribution.

More and more the Unified Budget is convincing our people that it is the method for right and steady progress. If every department of our work, institutions and boards, will place the emphasis on the Unified Budget, five years from now we shall be much further advanced than we will if there is a divided interest. We have been convinced more than ever during this year that special appeals will not insure permanency.

Now, let us go to the Convention with an inquiring mind to know what the will of the Lord is. Let us consent to be led of His spirit and there shall be all of the liberty needed, for, "Where the will of the Lord is, there is liberty".

Nothing will clarify our vision, will produce harmony, will blaze the way in our Convention like a united prayer from our people throughout the State. Let us go from our knees to our State Convention. This can be the greatest Convention of our history. We already have a feeling that it is going to be. If we are willing for the Lord to have His way, it will be.

While it is possible for our State Board to see daylight by January 1st, we desire that every other cause shall receive its proportionate part. Hence, let's push the budget to the last day of the year.

R. B. Gunter
Cor. Sec'y.

one thing which we do, to lay hold of that for which we were laid hold on by Christ Jesus. We must not only leave some things behind, we must even forget the things that are behind. The place in which God has put us is our gymnasium, our stadium; godliness is the prize for which and toward which we run, the attainment of a character in harmony with the will of God, and in his likeness.

W. S. Landrum has accepted the call to the church at Monticello. He has done fine work at D'Lo.

Pastor J. G. Murphy has resigned the care of Second Church at Greenwood. We have not heard what his plan is for the future.

The First Church, Abilene, sends Dr. and Mrs. Lockett as missionaries to Africa under the direction of the Board in Richmond. They sail in January.

Dr. Scarborough's lectures to his class in Evangelism at the Ft. Worth Seminary from 2 to 3 o'clock on Wednesday and Friday will be broadcasted by radio.

From the Baptist Advance we learn that Dr. H. L. Wilborn of Arkadelphia assisted Pastor J. J. Mayfield in a meeting in Magnolia and that 18 professed conversion.

In their Convention to meet December 2, Texas Baptists are to have one entire session devoted to "free and friendly discussion of all phases of our work." That's a good safety valve—perhaps.

Dr. Victor C. Maxwell, formerly of Brookhaven, has been elected acting Superintendent of the Baptist Hospital since the resignation of Mrs. B. E. Golightly. He has had charge for some time of the X-Ray Department.

Evangelist V. B. Starnes and Singer R. A. Walker are engaged in a four weeks city-wide campaign in Caruthersville, Mo. Their tent, seating 3,600, is being filled every night.

The League of Nations justified its existence by its recent vigorous measures to stop the trouble between Greece and Bulgaria and thus prevent war in the Balkans and possibly all over Europe.

We are sorry to chronicle the death of Mrs. O. L. Kimbrough of Grenada, wife of one of the most useful members of the First Church and herself a ripe Christian character. May the Lord comfort those who are bereaved by her going.

The church at Ellisville gave to Pastor W. D. Wallace a royal welcome, filling the pantry and every way showing their esteem for him and his good wife. He plans to have The Record soon in the church budget.

There will be a meeting of former students of the Louisville Seminary at New Albany on Dr. G. S. Dobbins, one of the Mississippians on Wednesday afternoon during the Convention. The faculty, will be the special guest and speaker for the occasion.

Thanksgiving is nearly here, and Christmas is following just after. This is to call attention of our good women to the fact that our aged ministers, and widows, will appreciate a remembrance in the shape of a box of clothing and eatables.

Pastor Frank Moody Purser of Oxford and Miss Anna Clarke Wright were married at Oxford on Monday, the second day of November. Heartiest congratulations and best wishes. He is the successful pastor of one of our best churches, and the bride is the daughter of the

late Dr. P. H. Wright and admirably suited to the position of pastor's wife.

The Hazlehurst Baptist Church is in the midst of a splendid revival. Pastor O. O. Green has the assistance of Dr. W. C. Reeves of Clarks-ville, Tenn. These two brethren were associated in the work in Kentucky, the former serving for seven years as pastor at Richmond, and the latter for an equal length of time at Ashland.

Remember that December 6-13 is the time for making an every-member canvass in every church for the budget for our co-operative work. Some churches use the same time for getting the local budget subscribed. Others select another time for the local budget subscriptions. Some churches alas, do neither, either at that time or any other. Which class does your church belong to? The future of our work and the progress of the kingdom depend on the way in which we use this week.

A Presbyterian paper says about the evolution theory: "It is not yet a scientifically demonstrated fact; its tendency seems to be to agnosticism and even atheism; it seems to have little or no place for the supernatural; it seems to have no place in its scheme for the fall of man, or for sin and guilt; it seems to have no place for the atonement of Jesus upon the Cross; it seems to have no reliable basis for belief in the immortality of the individual man; there is a reasonable fear that in the long run it tends to affect unfavorably the morals of the race."

IMPORTANT

Dr. W. A. McComb says that the books for the Woman's College Endowment close November 9th and this is the last week that those who promised will have to send in subscriptions and he wishes to request that they send their subscriptions in by the 9th.

(Continued from page 3)

evidenced among students; for example, by a return to Chinese dress when the school fad was fast becoming Western. And by a new interest in their own language when English had been the desire of students formerly. And along with this there has come study of the history of the West, especially of the relations of Western nations to China, and the discovery of many a black page in that record.

Secondly, direct propaganda against the progress of Western civilization, religion and business, has been carried on by different groups of Chinese. A phrase in Chinese meaning "imperialism" has been applied to the trade of the West, to the culture of the West, and to the Christianity of the West. New terms have become current in literature, as for example, "capitalism," "socialism," "liberty," "democracy," etc., and have been glibly used by many students without a clear understanding of their meaning. A student in one of my classes volunteered the information that "capitalism" meant the oppression of the poor by the rich. To many of them the term "socialism" is not descriptive of a form of social organization, but means "social service," and "liberty" alas is taken to denote freedom from all restraints. This propaganda has filled the minds of students with a welter of undigested ideas which are associated more closely with their passions than their reason. The Anti-Christian Movement has included within itself those young men and women whose observation of the way Western people have behaved in their beloved land, added to superficial reading of radical literature about religion, has convinced them that the independence of their country depends on opposition to the institutions which foreigners have planted in their land. Of these institutions, missionary schools are the most numerous, and to these students the most insidious of them all. They are called "the advance guard of Western imperialism" and are accused of denationalizing the Chinese students who attend them.

The most active propaganda has come from the Kuomintang, the People's Party, whose leader was Sun Yat Sen, the first president of the Chinese republic. The last months of Sun's life were perhaps the most active of his career and certainly the most influential. Whatever history may say of his ability as a statesman, there has been no man among the Chinese in recent years who has been able to elicit so much enthusiasm for himself and his cause as Sun. His death was followed by national mourning more widespread than for any of China's recent leaders.

Sun Yat Sen was a phrase maker. Whatever one may think of the politics of popular phrase makers there can be no doubt as to the enormous influence they exert. Think of Wilson's "self-determination," "safe-for-democracy," etc. Think of Ghandi's "non-co-operation." One phrase of Sun's, "The Unequal Treaties" (in Chinese a phrase of five words) has become the battlecry of the present nationalist movement. The demand is being made to "abrogate the unequal treaties."

The Unequal Treaties

When the American Minister to China, Dr. Schurman, returned in the spring of 1925, after a short furlough in the United States, he made a public deliverance in regard to America's attitude toward the treaties which Sun Yat Sen has called "The Unequal Treaties." These treaties were negotiated by the Western nations with China in the days of the Manchu Dynasty. Many of them were forced on a government that was reluctant to open its doors to any contact with the West. The court in those days looked down on the foreigners as barbarians, and these treaties were, in one sense, an attempt to force China to treat the foreign nations as equal with herself. These treaties secured for foreigners the right to trade in certain of the Chinese ports. In these open ports land was granted to the foreigners as places of residence. These concessions of for-

eign settlements were entirely undeveloped at the time they were granted. In Shanghai, for example, the place was a mud flat, and the officials doubtless thought that it was a good way of getting rid of the pesky foreigners to assign them to such an impossible place. But the foreigners went to work and constructed a great modern city on those mud flats and made it one of the greatest ports in the world.

Other privileges were gradually secured by treaties that were usually written after some defeat that the Chinese suffered in a war with the foreigners. England, Germany, France, Russia and Japan, all secured leased territories, as Hongkong, Tsingtao, Liaotung Peninsula, etc. These places were most strategic from the standpoint of trade. The customs were put in charge of foreigners. Formerly there were no fixed customs charges, an impossible condition for foreign trade. The post office was organized under the direction of foreigners. Extra territorial rights, i. e., the right to be tried in one's own court instead of Chinese courts, was secured. Foreign gunboats policed the Yangste River and other waters to protect their nationals. Foreign steamers carried a large portion of the coastal and river traffic. These privileges were all written in treaties. Whenever any damage was done to foreign property or persons large indemnities were exacted from the Chinese government. These are the treaty rights which the Chinese now denounce as intolerable and an infringement of their national sovereignty.

Dr. Schurman avowed the willingness of the American government to enter into negotiations for the revision of these treaties. The treaties were negotiated under the empire and were not suitable to govern relations between sister republics. They did not accord with the legitimate desires of the Chinese people for autonomy. As a preliminary to these negotiations for revision, Dr. Schurman called on the Chinese to establish a stable government with which the American government might negotiate. The American government was ready to give up extraterritoriality, concede tariff autonomy and in general remove the inequalities in the treaties, whenever there was a government strong enough to give guarantees that it would protect the foreign interests in China. The internal conditions of China are, of course, notorious. The authority of the Central government is exerted only in so far as the military governors in the different provinces give their consent.

The Ambassador of the Russian Soviet republics, Mr. Karakhan, took Dr. Schurman's pronouncement as the text for a speech which he delivered at the Peking Government University shortly afterwards. Since the great war neither the Russians nor the Germans have had extraterritorial rights in China. This fact the Russians Ambassador has used to great advantage with the Chinese as an indication of the fact that the Russians are ready to treat China much more fairly than the capitalistic powers, England, America, etc. Karakhan's comment on Dr. Schurman's speech was to the effect that it was not the American government's business to tell China what kind of a government she must have before the treaties were modified. China need not fulfill any conditions prior to the revision of the treaties. Let her follow the example of Russia and abrogate them. The slow evolution suggested by Dr. Schurman meant the indefinite postponement of China's demands for justice. The way to independence for China is the path of revolution.

One need not be surprised that Karakhan's suggestions were more attractive to the Chinese students than Schurman's. Sun Yat Sen in his last months began to turn away impatiently from the slower processes of negotiation to the more attractive formulas of the Russian Revolutionists. He did not accept Communism as a possible form of government for China, but he was impressed by the way the Bolsheviks had rid themselves of foreign treaties which restricted them.

And he also considered that the Russian government was more friendly to China's desires than the other governments. With Sun's death the People's Party, already disturbed by internal dissensions, split sharply into the Conservative and Radical wings, the former favoring constitutional development, the latter revolution, following the example of Russia. It is the Red Wing of the People's Party which has been most active in the past months in promoting strikes, boycotts and other demonstrations, and in making radical demands for the severance of relations with Britain and the complete abrogation of all unequal treaties.

This is not to say that the patriotic movement in China is the creature of the Red Wing of the People's Party, for thousands of Chinese who repudiate Bolshevism have entered into the movement which flared up with the Shanghai incident. The Chinese people generally have passionately resented the injustices which they have suffered. But I think it fair to say that the radicals of the People's Party have been by far the most active and able propagandists. Indeed, they have so far overshadowed the more conservative leaders that these have hardly dared at times to express their more moderate opinions. The People's Party has been almost the only group sufficiently organized for this type of political activity.

Feng Yu Hsiang, the Christian general, now stationed on the northwest frontier in contact Russian territory, has been recently called the "Red General" by one of the British papers. This is a misnomer, for Feng does not believe in Bolshevism, but Feng has been cultivated by the People's Party for some time of late and they have looked to him for military backing for their movement. What Feng himself thinks about the present situation can be gathered from a speech which he delivered to a delegation of students which visited his camp at Kalgan. This will be reported in the next article.

Shanghai College, Shanghai, China.

HAVE THE ROMAN CATHOLICS ANY SCHOLARS?

Those who think that Roman Catholics never criticize their Church or make any reflections upon it or engage in any controversy among themselves would have occasion to change their minds if they had access to Catholic papers, specially those of the better class. America, for example, the widely known Jesuit organ, recently published an article on the question, "Have We Any Scholars?" It was written by a frequent contributor whose information and loyalty are not questioned among his fellow Catholics. The answer which the writer in America makes to the question he raises is indicated in the paragraph below:

"Have we produced any? In replying to this question it is possible to adduce a few names which have really something like luster. But even these names seem often to have accumulated their vogue because they have been symbols of an effort to popularize knowledge, to spray large areas with the dew of facts and principles. It appears to me, however, that if we try to view Catholic academic life as a whole, we shall find that during the past seventy-five years it has produced not a single great literary man or writer on literary subjects; not a scientist, excepting possibly two or three chemists and seismologists, who has made an original contribution to the vast catalogue of recent discoveries; not a historian whose study of a definite field has resulted in a new orientation of our minds toward the past; and, with one exception, no economist whose leadership has divined new and better social directions. If we are honest, we must admit that during seventy-five years of almost feverish intellectual activity we have had no influence on the general culture of America other than what has come from a passably active endeavor to spread to the four winds knowledge accumulated either by our ancestors or by sectarian scholars."—Ex.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

STEWARDSHIP AND WOMAN'S PART

The Stewardship of Motherhood. God has given a woman a gracious stewardship by intrusting the training of the child to her care. The stewardship of motherhood is perhaps the most sacred of all, for God has laid into her hands the moulding of character of the little ones, and this is even more important than the nurture of the body, important though that is. Luther said: "The hearth is the center of religion, and it is more often mothers than fathers that keep the fire burning there." Many of our greatest men pay tribute to their mothers as being the chief influence in leading them to noble undertakings. It is a great privilege, duty and responsibility to train a child in the proper recognition of the stewardship of God as the owner of all and to get them to see that they are to be held responsible for their stewardship. How many mothers leave the training, or at least the greater part of it to the teachers of schools and to the teacher in the Sunday School. Are we loyal to the task God has committed to us when we neglect to teach our children the right relation to God and His kingdom's progress and to see that they are to take part in the bringing in of this Kingdom?

The Stewardship of Possession. When we mention stewardship and tithing often we think immediately of money, but "Stewardship" is not a thing to be measured by so many prayers, or so many hours of service, or by so many dollars. It is a conception of the mind, an attitude of the spirit that consecrates all of life and from which these other things flow naturally and inevitably. Christ taught early in his ministry that we should "Seek first the kingdom of God and all these things shall be added." Hungerford says: "One of the greatest factors standing between the present situation and the winning of the world to Christ is the attitude toward money on the part of Christian men and women. We know that in the accumulation of possessions, women stand side by side with the men in the struggle, and statistics show that women spend ninety per cent of the total income in the United States. This being true, can we afford to luxuriate and spend carelessly, when by careful economy we could extend the bounds of Our Lord's kingdom to greater distances each year? Women buy for themselves, children, the home, and oftentimes for the husband. This is well and good, but there should be an earnest endeavor to purchase those things that are to develop manhood and womanhood. There are many households that buy without a thought of the spiritual life or morals, never pausing to remember from whom all these gifts came and for what purpose intended. By careful economy the women could turn many thousands into the God's treasury annually. Do you plan your gifts to missions, philanthropies, local church and Sunday school before buying for your household? Seeking first the advancement of His Kingdom.

Stewardship of Talents. Not many of us are blessed with a diversity of gifts but we have one or more and we are to be a just steward of all the qualities God has endowed us with. We oftentimes think that if we could speak or sing or do things in an interesting way in public that we would enjoy doing things, but most of the work is done by the one and two talent people, rather than by the gifted though they have their place. A person who can only silently agonize in prayer accomplishes much. Dr. Gambrell said: "One of the greatest revivals I ever saw came through the prayers of one person." To be

able to win a child to Christ maybe the means of reaching thousands. A silent disapproval of wrong is better than an empty speech. There is something that each one can do for the building up of God's cause.

Steward of Time. God said: "Six days shall thou labor—but the seventh is the Lords." Are we tithers of our time? We have one hundred and sixty-eight hours per week. Fifty-six for sleep, forty-eight for work, twelve for eating, leaving fifty-two to use for other things. How much can be given for the service of God? There is an old adage that says that "Man works from sun to sun and woman's work is never done." This is only true in a measure, for when we realize that we must give an account of the tithe of our time, there will be space for attendance of worship, and to do all the kindly deeds that we are commanded to do. Are we like Martha, cumbered with much serving, and letting the better things go? How many women pass the larger part of God's day serving the physical comforts of her family and leaving their souls unfed. If Christian men, women, boys and girls realized that God requires a stewardship of time as well as personality, possessions, etc., our churches would overflow at both morning and evening services and would pulsate with spiritual power. Paul says: "Present all your faculties to Him, as a living and holy sacrifice acceptable to Him. This with you will be an act of reasonable worship."

MORE TROUBLE FOR EVOLUTIONISTS

By unanimous vote the state text book board of Texas has ordered the elimination of all reference to evolution in books used in the state schools.

That spells more trouble for the daring Darwin, the meticulous Menken and the other weeping Rachels in Ramah who refuse to be comforted until their children are rescued from intellectual darkness.

Again will the American Civil Liberties Union of New York have to rush from its palace of wisdom and with drawn sword fight for the constitutional rights of the progeny of the tadpole and the fish that "skittered with many a caudal flip through the depths of the Cambrian fen."

Of course, the scientific gentlemen who did so much to make Dayton famous will declare the action of a Texas text book board null and void and overrule Governor Miriam Ferguson, who happens to be chairman of the board.

To them anything that tends to discredit their pet theory of evolution is unconstitutional—state laws, text book rulings, Genesis and the Ten Commandments included.

They cannot understand why the people cannot understand. Somewhere in the process of evolution, as these scientists accept it, the monkey exchanged its tail for a soul and its chatter for a conscience, but when we ask where and when and how we are told that "the facts of evolution are all theory"—whatever that means, if it means anything.

The State of Texas has done just what the State of Tennessee did several months ago, only it did it in a different way. Here the Legislature acted. In Texas the text book board took the lead.

If a school board has the constitutional right to say what books shall be used, then it has the right to say what books shall not be used. If it has the right to say that certain facts shall be embodied in the books studied, then it has the right to say that unproved and unprovable theo-

ries shall be eliminated. It has all these rights or none of them; and if it has none of them, then the school board itself is unconstitutional.

In neither Tennessee nor Texas are children forbidden to study evolution, or necromancy, if they care to. The authorities merely say that in state schools the time of the children shall not be wasted in the study of theories that conflict with well-established truths.

We believe that the Texas school authorities know what is best for the school children of Texas, just as Tennesseans know what is best for Tennesseans.

Only those things forbidden by the constitution are unconstitutional, and we can not believe that local self-government is one of them.—Commercial Appeal.

ABOUT PREACHING

The day of the preacher is really just at dawn. "The people, if I know their sentiments, are weary of excessive talk about programs and of the vocabulary of the much vaunted church efficiency. The men and women in the pews are demanding, with almost the insistence of revolt, that those who speak to them from the sacred desk shall go forward to the realm of personal religion, that there shall be the flash and flame of mystic vision and of experimental knowledge of Jesus and his walk, in the soul and in society, in the heart and message of the speaker; that the higher life of faith, hope and love shall be traced tenderly and wooingly by their leader, and that all the marvels of the new life in Christ, both in this world and in the ages to come, which have had so little expression in many quarters, shall once more burst upon a lost and confused world, with all their everlasting glory and grace."

"Further, the pulpit, rightly considered, is not a place for discussion but proclamation. We are witnesses, not wranglers. Some churches are afflicted by an excess of interrogation points. The sermonizer, in this case, suffers from an acute attack of apologetics. Such a brother carries his musket into the pulpit; he states everything, even the most vital Christian doctrine, defensively. Sham battles have their places, but they are hardly apropos on Sunday morning. The pulpit, then, becomes a stockade with its cluttered company, its meager rations, its sobs and cries of faint hearts and its rattle of artillery, and not, as it should be, a garden of the loving God, a place of praise and Te Deums, of sunlight and joy, where the living Spirit of Christ spreads abroad the peace and glory of his grace."

CHURCH LIFE "TOO BRISK AND BUSINESSLIKE"

A South African in America

The first impressions of church life are not favorable to a newcomer unfamiliar with American expressions of temperament. There is an apparent lack of reverence in the services; the outlook of the preacher seems too horizontal, his air too brisk and businesslike, and the sermon more like a good talk than a prophet's message. I attended a variety of services in country places as well as in cities, and I heard preachers of various Churches. The average American preacher, I should say, is a better talker than his English brother, but he is not a better preacher. There is too much of what somebody has called "wind pudding" offered to the people. The preaching is topical, practical, interesting, direct, but it is rarely spiritual, expository, searching. The deep note is rarely sounded. Once or twice I caught myself saying, as I looked up to the preacher, "Sir, thou hast nothing to draw with, and the well is deep." I had no opportunity, unfortunately, of hearing such famed preachers as Doctors Cadman, Hough, Coffin, Fosdick, Hughes, Jefferson. In most of the churches I visited the congregations were fairly good, but there were no crowds. And two of the preachers I heard were, according to the "Christian Century," among America's best preachers.—Ex.

W. M. U. PAGE

At the request of many friends, we are giving the page today to excerpts from two of our missionaries. There is information in both letters that will prove helpful to societies, so please take your Record to the next meeting and read them.

So many will be glad to know that Shanghai Baptist College is having perhaps its best session. There are nearly 700 students, and as you will see, 63 of them are young women. The faculty was concerned all summer for fear the college could not open at all on account of the various revolutions. We will all rejoice with them that they have prospects of such a fine session.

We trust that sisters from all over the State will attend the Convention at New Albany next week. It is going to be a great meeting. We have not done for Our Lord's Cause all the things we should have done this year; indeed, we never do, but He has abundantly blessed us nevertheless. So let us go up to the House of the Lord praising Him.

EXCERPTS FROM A LETTER FROM MINNIE LANDRUM

Rio de Janeiro, Brazil, Caixa 2655.

I am giving all of my time now to the W. M. U. work. I guess I am what you call Traveling Secretary for the W. M. U. of Brazil. I am enjoying the work to the fullest, but I find far more than one person will ever be able to do. We have never had an office to serve as headquarters for our work, but now the publishing house here in Rio has offered us an office and we are now launching plans to furnish it, and we hope in our next National Convention, which meets in January, to work out all plans and be able to get into it the early part of the year. The Executive Committee thinks that I must be one who shall give a large part of my time to the office work, and with writing programs for the Y. W. A. and traveling and visiting the work in the ten States where we have the State organizations, I feel that I need to be at least three people. How I wish we had some of our trained workers from the States to come over and help us in this great work. No one knows the real joy there is in the woman's work until getting out and meeting with these societies and see how hungry and eager they are for plans.

I spent the month of September in the State of Sao Paulo. Mrs. Edwards the corresponding secretary of that State, invited me to come and spend the month of September with her in the work. She had talked with the women of the four societies of our four Baptist churches in Sao Paulo about my coming, and they decided to have me teach the Manual of W. M. U. methods to those who could take the course of the four churches. It was decided better to hold the study in the Liberdade Church, as it was more central. On Monday night, September 7th, we had our first meeting. Most all of our courses are given at night because it is more convenient for the majority.

You cannot imagine my real pleasure and joy when I entered the room that first night and found thirty or more women, representing three of the four churches in the city of Sao Paulo, some of them making real sacrifices to attend, waiting my arrival. It made me remember some of the big classes we had in Mississippi. The interest was good from the very first night. We matriculated thirty-nine, and twenty-one of them had courage to take the examination. You remember how hard it is for some of our women in the States to convince themselves that they can take an examination, and you may be sure that it is even harder here because their opportunities have been so limited. However, it was with much enthusiasm that on Saturday night 21 of them came with paper and pencils ready

to dive into (for many of them) their first examination. On Sunday afternoon we delivered the diplomas and had a picture made of the class to send to our page in the "Jornal Baptista." The class wanted in some way to express their appreciation to me and presented me with thirty milreis (about five dollars), with the request that I select my own present. It was a great week for me, and I believe with the study courses a new day is dawning for our W. M. U. in Brazil.

On September 14th Mrs. Edwards and I packed our suitcases and left Sao Paulo for a two weeks visit in the interior of the State. The Baptists have in the State of Sao Paulo 18 churches and several congregations. Thirteen of these churches are in the interior towns and villages. Only fourteen of the eighteen churches have a W. M. S. We visited eight of the churches and one congregation in the interior. We traveled almost all across the State, more than a thousand miles. I wish you could see the plantations and plantations of coffee. The plants were in blossom and it was beautiful to see the trees covered with the white blossoms. I found good railroads and splendid automobile roads and many automobiles throughout the whole State. I was disappointed to find so few churches in such a big, rich and prosperous State, and the workers are even fewer because in many cases one pastor has to pastor two churches and look after a congregation. I hope to see the day when we shall have in every town and village in that State a church that will do honor to the cause. We were cordially received in every place, and in all nine places a big crowd, men and women, came to hear us. I talked more than an hour in every place, presenting the plans of the W. M. U. for the societies. It was a great trip for us.

In some places we were given the best beds that could be found in the humble little homes; they were of corn shucks, but we slept as if they were down. On Sunday, September 27th, two happy missionaries found themselves once again in the city of Sao Paulo.

On Monday night, September 28th, it was my privilege to begin another class in the Manual. This time it was in our Baptist College for young women in Sao Paulo. We have there 76 young women and girls boarding in the dormitory and many day students. It was with the boarders, or at least the young women, that I was invited to teach the Manual. They have recently organized a Y. W. A. in the school and thought best to start off with the study of the Manual. Forty-six enrolled in the class and 37 took the examination and received their diplomas. It was such an inspiration to teach the book to them because among that number we have some future leaders for our work. I have never seen a finer group of young women anywhere. How I do pray that God will bless them and that their lives will always be a living testimony of Him who came to restore to woman her place in God's plan.

Sunday morning, October 4th, I arrived in Rio to find awaiting me another class of women who wanted the Manual taught them. So on Monday night I began that class and am in the midst of it this week. It is in connection with a S. S. Institute in Mr. and Mrs. Allen's church, and these Institutes always last two weeks. We are enjoying it very much and are glad that about thirty or more of the fifty members of that little church are studying in the Institute.

Next week I shall be in Campos teaching the W. M. U. Manual to girls in our Baptist College there. From there to a three days trip in the interior of the State of Rio, and then I hope to be able to spend the month of November in Rio and work on some plans for a Daily Vacation Bible School that we are to put on here in one of the churches in December. I have charge of the Primary Department and that means I will have to study hard to make that part interesting.

I am glad to be here, and God is answering the prayers of you in giving me health, strength and a great desire to be useful in His work in this

great country. The opportunity is ours and if we are faithful to our trust we shall see great things for the Lord.

I pray that God will bless every effort that is put forth to glorify His name and that the earth shall be filled with His glory as the waters cover the sea.

Many good wishes to all friends there. I should like to write more often but many times my desires are in vain.

Yours in His service,
(Signed) MINNIE LANDRUM.

EXCERPTS FROM A LETTER FROM ELIZABETH KETHLEY

Shanghai Baptist College,
Shanghai, China.

The spirit of the school is the finest I have ever known. If we can only do a whole year's work without an interruption. The middle school teachers are nearly all Shanghai College men and are doing such good work. T. T. Zee, a son of Mrs. Zee, who has done such fine work with Miss Kelley, and for some years now has had a school at Quisan, just north of Shanghai, is one of the new teachers. He finished last year and is helping in the academy and in athletics. Pan En Ling has been with us since he graduated a few years ago, and is so fine in every way. He teaches Bible and helps the boys with the Academy Glee Club. Ching Teh Ren, who has done the athletic for some years, is principal of the Middle School and seems to be just the man for the place. All the other teachers are good and everything seems fine. I wish you could have heard the singing at Chapel this morning, and felt the good spirit prevailing. It seems too good to be true after all the uncertainty of summer, and we should be very thankful, for many schools are not opening at all and others have small enrollment. The Shanghai schools, with the exception of St. Johns, have opened well, however.

We have sixty-three girls and it was fine to see so many of them at prayer meeting. Student prayer meeting is not so well attended as we wish, but it is the same at home. The attendance last night was very gratifying. I went later to the faculty meeting, which was one of the best I have been to for a long time. Dr. Poteat led, and had us sing so many beautiful songs before he said anything. Then he made a heart-searching talk on "Selfishness," using the text, "Except a grain of wheat fall into the ground and perish it abideth alone."

We met in the house of Mrs. Frank Lee—they are living in Webster now—and she served tea and cakes afterward, so we had a short social time in which I had time to see friends I had not seen before.

Miss Kelly is well. The folks gave her a surprise birthday party just before I came back. Pearl Johnson will spend this week-end here on the campus. Mary Nell Lyne is at work in the Cantonese school and church, and is fat but has very little strength. Dr. and Mrs. Bryan drove out last night in a little while, and say school has opened pretty well with them. He has his seventieth birthday Wednesday week, and they are to have some kind of a celebration. Miss Priest looks well and had a fine summer. We have two "boarders," Miss Hanna and Miss Nicholson, in the English Department, and we have a new brindled cat—Lao Fu, that is Cantonese for tiger, and this one looks like a tiger.

(Signed) ELIZABETH KETHLEY.

Brother Joseph Jacob is open to a pastorate or missionary work anywhere in the State, but would prefer a field within reach of Crystal Springs.

A memorial service was held at the Louisville Seminary recently for David P. Appleby, who was a missionary in Brazil. He was graduated from the Seminary a little over a year ago.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Woman's College B. Y. P. U. Doing Extension Work

We are delighted to have a nice list for awards as a result of a splendid Training School held at the Sunrise Church out from Hattiesburg, where three Woman's College girls did the teaching. This is a fine class of work for our B. Y. P. U.'s to do. Miss Christine Bush, B. Y. P. U. director of the B. Y. P. U. work, is just doing fine, with all unions making near the one hundred mark in the eight points every Sunday.

Yazoo City B. Y. P. U. On the Bound

Mrs. Williams, the newly elected B. Y. P. U. director of the B. Y. P. U. work at Yazoo City, reports five splendid unions now and says that they have several invitations to visit country churches and are making plans now to visit these churches to organize and strengthen the unions in these churches. A good way to keep the B. Y. P. U. alive is to lead them in some outside activities.

Results of Organized Effort In Simpson County B. Y. P. U.

The Simpson County Associational B. Y. P. U. was organized one year

ago and Mr. T. L. Everett was elected president. He reports that they started off with only FIVE B. Y. P. U.'s in the county. What's the answer? it is simply that ORGANIZED EFFORT PAYS. The organization is nothing unless the effort is added, but the two together bring results. We congratulate the Simpson County churches on their choice in leaders in the B. Y. P. U. work, and commend their system of organization to others.

Columbus Training School

Last week was the Columbus Training School Week. "The Baptist Work Shop" was where we met the M. S. C. W. Girls each afternoon where two classes studied, one class with Mr. Farmer, secretary of Oklahoma, teaching "The Books of the Bible;" the other class meeting with your secretary in the study of "Southern Baptists Working Together." The Baptist Work Shop is the cosy little building the Baptists have built just across from the college, where Miss Johnson, student secretary, meets the M. S. C. W. girls every day in conferences, classes, social meetings, etc., etc. This building was made possible

largely by the members of the First Church, Columbus, and is a testimony to their interest in Mississippi's Baptist girls who come to M. S. C. W. to get their education. The evening classes were at the First Church for local members of the B. Y. P. U.'s, five classes being taught, the faculty consisting of Mr. Farmer, Mr. Franks, pastor of First Church, Miss Buchanan, Miss Johnson and Mr. Wilds. Mr. Farmer brought the inspirational address each evening. Mr. Farmer is with us in the Jackson School this week. We thank Oklahoma Baptists for letting us have their B. Y. P. U. Secretary for these two weeks. He has given us some fine work.

MAKE A NOTE OF THIS

The list of Study Course Books follows:

- For the Juniors—
 - The New Junior B. Y. P. U. Manual.
 - Studying for Service.
- For the Intermediates—
 - The Intermediate B. Y. P. U. Manual.
 - Training in Stewardship.
 - Training in Bible Study.
 - Training in Christian Service.
 - Davis, The Master Poet.
- For the Seniors—
 - The New B. Y. P. U. Manual.
 - Training in Church Membership.
 - Training in the Baptist Spirit.
 - Pilgrim's Progress for the B. Y. P. U. (Helps for teaching Pilgrim's Progress.) Not a text book, 25c.

Southern Baptists Working Together.
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Every B. Y. P. U. ought to have at least two Study Courses a year. Get your pastor to teach the book.

Our B. Y. P. U. Director's Conference will be meeting Friday, perhaps the day you get The Record. We are praying for the success of the meeting and should you read this Thursday or Friday, join us in the prayer for the presence of the Holy Spirit to guide in the conference.

The Baptist Sunday School Board will furnish FREE a half dozen copies of the Quarterly, wall charts and leaflets to any union wanting to go out and organize another union. Write them for it at Nashville, Tenn.

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Continual "coughing" with internal medicine upsets delicate little stomachs. Treat colds really with Vicks. Just rub it on.

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The New Baptist Hymnal

is to be published in the Spring of 1926

This new Denominational Hymnal has been prepared with great care by a special committee of both Northern and Southern Baptists for joint simultaneous publication.

The requirements of Baptist churches have been kept in mind in the preparation of this new Hymnal and it will meet every denominational need. It will contain more than four hundred great Church Hymns and also the best Gospel Songs, including all of the old time, as well as the newer favorites, properly classified. There will be no unusable material or "dead wood" in the book. All verses will be printed between the music staves. Responsive Readings for all occasions will be included. The type will be large and clear. The printing will be done from new plates, never before used, on the finest grade paper. The book, sturdily bound in cloth and of convenient size, will be \$1.00.

Watch for Publication Announcement Early Next Spring

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Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Paul's Farewell at Miletus—Acts
20:25-38

This lesson comprises in part an account of one of the most interesting and instructive incidents in the Life of the Apostle Paul. The reader should read the entire chapter from which the lesson is taken. The thirteen verses comprising our studies do scant justice to one of the most pathetic and thrilling scenes in the life of the great Apostle to the Gentiles.

1. The scene is laid at Miletus, situated on the western coast of Asia Minor, some forty odd miles southwest of Ephesus, not as the bird flies, but as travelers went.

2. The personnel of the assembly is given in part at least. Paul, the central figure, and seven or eight of his companions in travel, and the Presbyter-bishops from Ephesus, the field of their labors, to meet him at Miletus.

3. The purpose of this special meeting becomes apparent in the contents of the Apostle's address. The address is fragrant with the spirit of tender sympathy and abounding confidence in the loyalty and capabilities of these Elders and Overseers from the church at Ephesus. The body of his address is composed of exhortations, warnings and forebodings as to the fate that awaited him in Jerusalem, and the heresies which would arise at Ephesus and imperil the very life of that church and of the Christian movement in that region. Unfortunately our Lesson gives only the last half of this notable address. All the better reason why the whole chapter should be carefully and repeatedly read and pondered over by both teacher and pupil.

The student will note the personal reference of Paul as to the motive which prompted him in his arduous work as a missionary preacher of the Gospel. His loyalty to the Lord Jesus in preaching the Gospel of the grace of God, his self-sacrificing spirit, and his deep sense of his obligations to the people of Ephesus fully discharged are brought forward in the spirit of deepest humility.

1. "And now behold I know that ye all among whom I went about preaching the Kingdom, shall see my face no more." Paul knew his going to Jerusalem involved a crisis, the outcome of which he did not know. The Spirit which assured him that afflictions and bonds awaited in Jerusalem, did not disclose to him the sequel of the impending crisis. Paul saw far enough into the outcome to realize that his missionary career would terminate with his arrest and imprisonment at Jerusalem. With his vision of

the future clouded, he turns his eyes to review once more his work in Ephesus in the now gone by years. His activities "I went about," did not wait for the people to come to him. The subject matter of his preaching was "The Kingdom." One could learn how much Paul compressed in the word "Kingdom" by the study of his sermons and his writings. Verse 25 forms the background, and the reason for further and stronger statements regarding himself and his work at Ephesus.

2. "Wherefore I testify unto you this day, that I am free from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." (Vers. 25-26.) Paul's consciousness of his obligations to the Ephesians discharged in full, he is bold in his testimony of freedom from any blame in his work in that city. He knew the gravity of this obligation, it had in it the blood of those among whom he labored. His obligation was not to convert all men, but to "declare the whole counsel of God." The preachers obligations are discharged in his faithfulness in preaching the gospel in the Spirit of the Gospel. Paul's responsibility ended with the faithful, earnest, loving proclamation of the Gospel of God's grace to a lost world, and not in the number of persons converted.

3. The Apostle now turns from his personal ministry to an exhortation of the Elders of the church at Ephesus. The plurality of elders in Apostolic churches in the larger centers was due to the fact that there was only one church in a city. There was a plurality of congregations. Each congregation was assembled as a center of worship. Plurality of congregations called for a plurality of "elders," "bishops," "overseers" to superintend the worship and look after the general welfare of the congregation. Lack of space and the controlling purpose of these expositions forbid an exhaustive discussion of the New Testament ministry. "Take heed unto yourselves and to all the flock in which the Holy Spirit hath made you bishops to feed the church of the Lord which He purchased with His blood." (Ver. 28.) The elders are here designated as bishops, overseers, shepherds, for such is the meaning of the word. These elder bishops are placed in the church, not over it, by the Holy Spirit, and their work is to instruct the church and exercise the general oversight. The sacredness of their work is stressed by the fact that they are installed in their official function by the Holy Spirit, and that too in a church of the Lord which he purchased with his own blood. The sanctity of their work could scarcely be enforced to greater effect. The training, guidance and development of the church is a work assigned by Spirit called

men. Paul not only has forebodings as to what will betide him at Jerusalem, but he has the deepest solicitude for the future of the church at Ephesus, and throughout Asia Minor. He is positive in his forecast of the perils which would arise and jeopardize the very life of the churches throughout that region.

4. "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise speaking perverse things, to draw away the disciples after them." (Vers. 29-30.) The sources of Paul's knowledge of the coming of grievous wolves and the defection of Christian men of ability, position and influence, who would become the propagandists of pernicious errors we cannot know. Ephesus and Asia Minor were the seed-bed for every form of error and the home of charlatans, fadists, fakirs and philosophers of every shade of thought. It was the home of religionists from the East, the West and the South who sought to commercialize their religion and popularize their creeds. Whether Paul saw in the process of development certain forms of error which would soon become strong enough and plausible enough to contest the supremacy of Christianity in the strongholds of Christian discipleship and lead away from the truth, men of rank and leadership is an easy matter of conjecture. Whatever his source of knowledge may have been he sounds the note of warning and urges these presbyter-bishops to unceasing vigilance against the encroachments of deadly heresies, in imitation of his vigilance and the ever repeated warnings which characterize his ministry among not only to win the people to salvation but to save them from the wiles of error. "Wherefore, watch ye, remembering that by the space of three years, I ceased not to admonish every one night and day with tears." (Ver. 31.) Paul here represents himself as earnest and unceasingly active in combating error and fortifying the disciples against the pervasive influence of error, as he was in testifying the Gospel of the grace of God. That Paul's forecast of the coming in of deadly heresies was not the pessimistic vision of a grouchy and disappointed old man who had worn himself out against the granite rock of Jewish hatred and pagan superstition, but a sober and well balanced estimate of the trend of the times and the potency of the forces operative within the scope of his vision. This becomes manifest from subsequent developments at Ephesus and thereabouts. Hymenaeus and Alexander, of whom mention is made in 1 Tim. 1:19-20, were presbyters in the church at Ephesus. The Epistles of John were written some years after Paul's warning, and the purpose, more especially of the First Epistle, was to counteract a growing system known in the early church as Gnosticism. The chief enemy of John who resided in the last years of his life, was Cerinthus, who taught a form of Jewish Gnosticism. Diotrefes, of whom mention is made in 3 John

1:9-11, was elder in the church of Ephesus. Paul saw the rising tide of heresies in his day and knew the inevitable flood-stage to which it would reach and the terrible destruction which follow in its wake. It is doubtful whether these bishops of Ephesus were as unceasingly watchful, earnest and courageous as was Paul. Just how effective they were fighting back the floodtide of heresy and how far they were the conservators of pure Christian truth.

5. The closing scenes of this great meeting reached the climax of pathos and discloses the hidden excellence of a heart vibrant with the spirit of love and safely anchored by an unwavering faith in the God of all grace. "And now I commend you to God and the world of his grace, which is able to build you up and give you an inheritance among all them that are sanctified." (Ver. 32.) The hour had come for him to say his final farewell to these men he loved so well, and in whom he had sought, in all tenderness to renew a deep sense of the sanctity of the high position allotted them by the Holy Spirit as overseers in the church which the Lord had won by his own blood. It is left to him now to commend them to God to bless, strengthen and protect, and to the word of his grace as the rule of their conduct and the source of their enlightenment. God is able to stimulate their growth and finally to bring them with all who are consecrated to him by faith into all the fullness of the Messianic blessings. Paul must go from them, but God will abide with them always.

6. Now in conclusion he urges upon them the importance of an unselfish and self-sacrificing life. This important duty he illustrates and enforces by his manner of life during his labors in Ephesus in establishing the church in which they are now the overseers. He had not commercialized the Gospel. "I coveted no man's silver or gold, or apparel. Ye yourselves know that these hands ministered to my necessities and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak and to remember the words of the Lord Jesus that he himself said, 'It is more blessed to give than to receive.'" (Vers. 33-35.)

7. Paul cannot tear himself away from these men so soon to return to their field of labor, fraught with such momentous responsibility without offering a prayer for them and himself. Would his prayer had been preserved for us who were to come after him. "And when he had thus spoken he kneeled down and prayed with them all and they all wept sore and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more, and they brought him on his way unto the ship." (Ver. 38.) This last scene is too beautiful, simple and sacred to be marred by any remarks from this writer. Let us stand in silent awe in the presence of the heavenly scene and turn away to pray.

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East Mississippi Department

By R. L. Breland

Memphis.

At this writing I am with Pastor E. J. Hill and his good people in a two-week's revival meeting with Merton Avenue Baptist Church, Memphis, Tenn. The meeting has been in progress for only one day but already the Lord is giving evidence of His presence. An account of the meeting will be given later.

I had the pleasure, in company with Bro. Hill, of attending the weekly Baptist Pastor's Conference of the city. It was well attended and the twenty-five or more pastors were full of enthusiasm and made splendid reports of the week's work. A city-wide doctrinal program is now on, each Baptist pastor to preach on the same subject at the eleven o'clock hour. The subject for last Sunday was "Repentance and Faith the Gateway to Salvation." The word "Gateway" was found objectionable, so the word "conditions" was substituted. Among the pastors in this great city of more than 200,000 inhabitants, with its 23 white Baptist churches, there are a number of Mississippi preachers. I call to mind now E. J. Hill, H. P. Hurt, S. M. Ellis, Chas. Lovejoy. These men are all doing a fine work on their respective fields and are influential with the people and their fellow pastors. Three Mississippi men, including the writer, are now conducting meetings in the city; Elder S. V. Gullett of Blue Mountain is with Pastor A. H. Smith at Rowan Memorial Church in a splendid meeting, and Bro. J. E. Byrd of everywhere in Mississippi is assisting Pastor Palmer in a meeting at Speedway.

Memphis is a splendid city. It has thousands of the finest people living in it. The Baptist cause is in the ascendancy. One Italian Baptist Church is located in the city, with Elder Jos. Papia as pastor. The future of Memphis is very promising from every standpoint. It will double in population in the next twenty years, is an easy surmise. Much sin and wickedness are here also, hence a great and needy field for evangelistic effort. May God give this work His blessings.

NOTES AND COMMENTS

The church at Duck Hill has purchased a pastor's home and will locate a pastor on the field next year if present plans mature. This is one of the best churches of its size in the State.

Elders J. M. Hendrix and C. T. Schmitz assisted the writer in the ordination of three deacons for New Hope Church, Yalobusha County, last week. They were brethren M. P. Melton, Jas. Johnson and G. French.

PASSING OF THE GREATEST

"The fleeting years, on hurried way, See our greatest pass away."

With tearful cheek and saddened heart I have read the daily account of the meeting of the "Old Confederates" in almost their last annual reunion. With tottering form and feeble step they make a poor picture of that once proud and powerful army in gray that shook the globe with their deeds of valor and heroic victories. The youngest among them is now old and gray, and worn, almost to the sunset glow of life. The evening shadows have lengthened until they reach out of sight across the hills of life and bury themselves in the morning mists of more than three-quarters of a century in the distant past.

They are passing, fast passing, and soon these greatest of American men and women—the old Confederate Soldiers and their noble wives—will be "only a memory." But it is a memory that will never die. Their forms go back to dust, their voices are hushed, their noble souls have gone out into the land of the "unsetting sun," but their deeds of valor in time of war and their still more heroic deeds in time of peace have so indelibly fastened themselves in the hearts and minds of every true son and daughter of these noble men and women that there is no such thing as forgetting them. When Gabriel blows his trumpet with a blast so loud that it will wake up the dead the memories of these great men and women will be as fresh in the minds of all true Southerners as the fresh blown roses of May. The fathers will read and write of their deeds of heroism and mothers will sing their babies to sleep on their breast to the stirring notes of "Dixie Land;" so their memories shall be cherished and their heroism never forgotten "while the sun doth its successive journeys run."

These reunions are great days in the lives of these old men and women. They recount their camp life and battle incidents, and the whole tragic drama passes before their minds afresh. They are young again. They hear the bugle call for volunteers. They feel the moistened kiss on warm cheek as sweethearts, brothers and sisters, husbands and wives say the sad farewell as the men start to battle for their country—many of them never came back, this was the last kiss. Again they march to the tap of the drum in muster as of yore. They march, charge and suffer it all over again as they recount the events of the Sixties.

But they are fast passing away. Every day notes the fall of some one or more. The bullets of time are doing their deadly work, and soon they will be known only in song, history and sacred memory. All honor to the "boys in gray" and their faithful wives!

Elder J. M. Grantham of Duck Hill preached at Elam, near Coffeeville, the first Sunday while the pastor was absent in revival meeting.

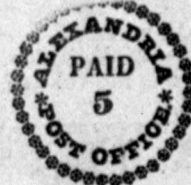
Search Your Attic For Old Stamps

FORTUNES HAVE BEEN FOUND ON OLD ENVELOPES

Many old stamps, both U. S. and Confederate, are worth from \$50 to \$5,000. The hobby of stamp collecting is of far greater importance nowadays than in times past when it was generally considered as a pastime for schoolboys only. Today collectors eagerly seek out and pay huge prices for those stamps which are scarce to the point of being worth hundreds or even thousands of dollars. Last year in Paris at a stamp sale one stamp of British Guiana was sold for \$32,500—this being the highest price ever paid for a single stamp. People who make a bonfire of "grandfather's letters" do not realize they may be burning rare stamps, which if sold might make them rich.

Make a thorough search through attics and storerooms for old letters mailed from 1845 to 1870. Keep the letters if you wish, but send the envelopes (or folded letters) to Mr. Harold C. Brooks, Box 258, Marshall, Michigan. Mr. Brooks, who is mayor of his city, is a private collector and is said to pay better prices than a dealer. During the past twelve years he had paid thousands of dollars for envelopes bearing old stamps. He specializes in United States and Confederate stamps, but also collects Canadian and other foreign issues, provided they are on the original envelopes and mailed not later than 1870. Loose stamps he does not buy except very old issues unused or mounted collections formed before 1880. Revenue stamps such as found on old photographs, mortgages, deeds, etc., are not wanted. Other things like old coins, Confederate money, old relics, may have value, but he is not interested in these.

Shown below are illustrations of a few rare stamps and the amounts Mr. Brooks agrees to pay to anyone who may find them. Besides these are many others of equal value.



Alexandria, Va., 1845 \$5000.00



Millbury, Mass., 1847 \$1800.00



St. Louis, Mo., 1845 \$1000.00



Athens, Ga., 1861 (Red) \$400.00

Besides the rarities, Mr. Brooks buys many of the commoner stamps, so nothing should be thrown away even though many stamps appear to be exact duplicates. Stamps should not be cut off as any stamp on the original envelope is worth more, collectors being interested in the postmark as well as the stamp. Nothing should be written on the face of the envelope. When making up a bunch of envelopes, be sure they are well wrapped and protected with cardboard to prevent their becoming wrinkled in transit. If you have reason to believe your envelopes are of special value send them by registered or insured mail. The advertising manager of Baptist Record has known Mr. Brooks for many years, and you may place fullest confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased,

he guarantees to return them in good order.

If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same house for several generations. Many old families, old banks, and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters investigate their value. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 258, Marshall, Mich.

NEWS FROM THE BAPTIST BIBLE INSTITUTE

The first Missionary Day of this session at the Baptist Bible Institute, held in Managan Chapel, October 1st, was an occasion of deep evangelistic interest and high spiritual fervor. The main message was brought by Dr. L. O. Dawson of the Chair of the Bible, Howard College, Birmingham, Ala. Dr. Dawson's ripe experience as pastor of the First Baptist Church, Tuscaloosa, Ala., for more than thirty years, gave him a spiritual power that is not often felt in even missionary addresses. His charming personality likewise greatly impressed the audience. We shall never get beyond the beneficent influence of that eventful day.

The many friends of Dr. John T. Christian will be grieved to hear that he has not been able to do his professional work in Church History in the Baptist Bible Institute this fall. Last summer he was accompanied in an extensive trip to the near Orient by Dr. R. P. Mahon and Mr. Locke Davis. The three months spent in Egypt, Palestine and Europe were unusually strenuous and followed several years of most intense labor in teaching and writing. Therefore, a nervous breakdown was a natural consequence. We are glad to report, however, some improvement in the condition of our beloved brother, able scholar, magnetic teacher and famous author. We fondly hope that ere many weeks shall pass he will brighten our classrooms and chapel with his genial and helpful presence.

Dr. J. E. Dean, assistant professor of Old Testament Exposition, is hearing Dr. Christian's classes in Church History. Dr. Dean is our first Th.D. He majored under Dr. Christian and is rendering acceptable service.

New students continue to arrive, and the doors of our hearts and institutions are open wide for others. We have had decidedly the best session thus far in our history, and prospects grow brighter with the passing of the days. The second quarter begins November 17th.

B. H. DeMENT, President.

The bachelor listened to the baby in the flat above crying until he decided he could stand it no longer. He stepped into the hall, rang the bell and called up the tube: "Say, if you can't stop that kid's yelling I'll come up there and do it myself." "Oh, you angel!" called back a sweet feminine voice. "Do come! We've tried everything ourselves and were just getting desperate."

Education Department

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Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

MISSISSIPPI COLLEGE NOTES

Interest in the annual revival services which are being held in the Clinton Baptist Church is growing daily. Large numbers of students from both colleges are in attendance on both the morning and evening services. Dr. J. W. Mayfield of McComb is preaching some powerful sermons. His general topic for the morning sermons of the first week is "Life." Every phase of this subject is being treated in a masterful way by this man of God. There is evidence that these messages are striking home and there is every indication that the meeting will be greatly blessed by the Lord. Special dormitory and church prayer meetings are held daily on behalf of the revival. The daily chapel half-hour is omitted; class periods and lesson assignments are shortened; the personal workers are organized and at work; and all the energy in Clinton is being turned into one mighty effort to win every lost soul in the community to Christ and to lift Christians to a higher plane of living than they have hitherto known.

Mississippi College and Mississippi Woman's College had a great day at the Fair on October 23. Though in the main contest of the day, the football game, the M. C. Croctaws took defeat at the hands of the Millsaps Majors, they were cheered and heartened and encouraged by the loyal support of their faithful sisters of M. W. C., whose splendid allegiance, which never wavered in spite of rain and mud, constituted the supreme, glorious joy of the day. M. C. is grateful to M. W. C. for such support. We wonder if we can speak for M. W. C., as we can for ourselves, when we declare, to paraphrase Dr. Provine, that "the two colleges mutually surpass each other in their reciprocal devotion."

ARNOLD BLANTON.

Notes From Blue Mountain College

Twenty-Five Attend Student Conference Bring Back Great Blessing

Tuesday morning the chapel service was given over to a report from those who attended the Student Conference at Columbus 16-18. The report was begun by Miss Sallie Payne Morgan and as she told us of the great spiritual upliftment she had received and of how she had re-dedicated her entire ability to His cause she made us feel that God was present.

Then each girl told of her resolution to give herself, not partially

but wholly to Christ's service the sincerity of the speeches went straight to the heart of everyone present. They have come back to B. M. C. to do more and better work for Him.

They are not only willing but they are already doing work for Him. Since their return two unconverted girls have been led to accept Christ as their Savior. Surely no greater proof than this can be shown that their resolutions are to be enduring.

The Pioneer

The first edition of our religious monthly came out a few days ago. It is indeed The Pioneer and although it is rather small those who are in charge hope to make it worthwhile and later to enlarge it. Free copies are given to all who wish them—it is so arranged that it will cost the girls nothing.

In this monthly is given the social life on our campus as well as the religious. There are also some jokes, announcements and items of general interest to those who are connected with the campus in any way. It is the hope of the Staff that each copy can be made better and more interesting than the preceding one.

100% Girls

There were twenty-nine girls whose religious grade for the en-

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MONEY IN OLD LETTERS

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tire first month was 100%. This means that each week they made 100 in Sunday School, B. Y. P. U. and Y. W. A. There were many others who fell just below 100 and they are determined to reach the goal this month.

This is a wonderful start—that so many girls, even in the rush of the beginning of school, should not fall down on a single point at any time. This is further proof that this is to be the best year in religious activities that B. M. C. has ever known.

—Earnestine Schilling,
Reporter.

NOXAPATER B. Y. P. U.

The Senior Union of the Mt. Carmel Church of Noxapater is making a successful fight against deadly indifference on the part of some of its constituency.

We are making plans for an extensive missionary program. The newly organized B. Y. P. U. at Union Ridge has invited us to come and put on a program for them on the second Sunday in November. Our Union has accepted the invitation and shall try to give a model program.

We have not yet attained the A-1 standard, but are working hard in an effort to enlist more of our members into active service.

Thank you.

W. F. POWELL, President.

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J. W. PROVINE, President

Clinton, Mississippi.

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Vice-President.

HOUSTON

The Baptist congregation of Houston feels very gratified over the work accomplished the past year, ending Sept. 30th. The church has raised for all purposes, a little over \$9,000. The Sunday School has an enrollment of 231 members, with 16 teachers, 14 of whom hold diplomas. Eight of these diplomas were received this year. There have been 80 new members received into the church, 40 by baptism, making the total membership now 285. The church has 4 strong B. Y. P. U.'s, a live wire Sunbeam Band, a good R. A. and G. A. and a splendid W. M. S. which lacks only one point of being an A-1 society. About 27 years ago Rev. T. R. Paden, now of Graham, Texas, was pastor of this church, and resigned the work with the church owing him \$40 on his salary. Nothing was ever done about it until about two months ago, when it was mentioned to some of the members. They got busy and soon collected enough money to pay this debt with interest, which amounted to about \$100. A letter of appreciation has just been received from Bro. Paden. This should be an incentive to other churches to do likewise. Rev. W. C. Stewart is our pastor, coming to us last September.

Yours truly,
—Mrs. E. F. White.

SARDIS

I am writing to you relative to the resignation of our pastor, Rev. B. C. Cook, who is leaving us after nearly two years of faithful and aggressive work. Since Brother Cook came to us we have increased our Sunday School attendance from 80 to nearly 225, we have added 85 names to our church roll, of whom 40 have been by baptism, we have erected a three story Sunday School annex, 31x60 feet and of brick veneer type, we have remodeled the front of our main building, renovated and redecored the interior, installed a hot-air furnace for the whole plant. Brother Cook has been very active, he has preached 194 sermons, conducted 15 funerals, held 86 prayer meetings, married 11 couples, made over 1,000 pastoral calls (he has no car), and printed 10,500 copies of our church calendar. Our improvements have cost approximately \$9,000.00.

Brother Cook is a Bible preacher of the fundamental type. We are sorry to give him up, but he is firm in his desire for a larger field and opportunity in the Master's service. We wish him the very best as he leaves us. His work in our midst will abide. The church and Bro. Cook have mutually agreed that his resignation becomes effective in January, but that at any time he may secure another place he is to feel free to go. The church likewise is free to secure a pastor as soon as possible.

We stand ready to gladly give any information to any church making inquiry about the record of work of Bro. Cook. And we are praying for

his and his family's sake he may soon be located.

Fraternal best wishes,
—H. J. Mitchell, Deacon.

LUMBERTON REVIVAL
ACCLAIMED GREATEST IN
HISTORY OF TOWN

What is regarded among people of all creeds in Lumberton as the greatest revival in the history of the town was held here during the summer by Rev. Huntsberry and his evangelistic singer, Bro. Byron Cox. The services were held in the city auditorium and people of all kinds flocked to the meetings with increasing interest as the meeting progressed.

The general uplift to the Christian life of the town was quite noticeable and some of the more outstanding results were the additions to the church, 148 in number. Bro. Huntsberry is a great and good man. He preaches the gospel effectively. His helper, Bro. Cox, is a good singer and a good worker.

The Baptist people of Lumberton unite in highest praise of Bro. Huntsberry and cordially recommend him to any congregation needing the services of a good revivalist. He has open dates in January and February.

A word also is in order about our

pastor, Bro. Materne. He has taken up the work with a vigor and earnestness that is certainly effective. He came to us August 1st and his work has already accomplished many noteworthy forward steps.

—Reporter.

BEULAH

Beulah Church in Choctaw County is one of the best small churches that I have ever known. She put on the 1925 program with forty-five per cent of the budget for worldwide objects. The Record goes into every home and the people read it. They maintain a weekly prayer meeting with about seventy-five per cent of the resident members in attendance. The Sunday School is fine as nearly all the fathers and mothers attend. She has a live Intermediate B. Y. P. U. which is financed by the church budget. On the last day of the meeting a building program was launched and the following day the finance committee raised

\$1,900. The ground has been made ready for the new church which is to be a modern building with the Sunday School rooms. We hope to be in the new building by January 1st.

—D. I. Young,
Pastor.

Mrs. Jones: "I met Mrs. MacDougal down the street and she told me that you told her the news I told you not to tell because Mrs. Brown made me promise not to tell it before she would tell it to me."

Mrs. Smith: "Why, Mrs. MacDougal told me she wouldn't tell a soul that I had told her."

Mrs. Jones: "Never mind. I told her that I wouldn't tell you that she had told me that you told her."

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Success Follows Proper Preparation

The Every-Member Canvass for next year's Cooperative Program, to be held December 6-13, is the most important financial matter now before Southern Baptists. For this task to be done well there must be thorough preparation in prayer, information, organization and determination. Those churches which prepare well and follow their preparations through will report worth-while achievements, while those which go into the task half-heartedly with little or no preparation and no definite objective will accomplish very little in the way of enlisting their members.

In preparation of the right sort lies the difference between victory and defeat, between going forward and going backward, between growth and stagnation.

On the adequate preparation for the Every-Member Canvass hangs the destiny of all our organized work for 1926.

Shall we succeed and please God or do nothing and please Satan?

Our churches must give the answer.

COOPERATIVE PROGRAM COMMISSION

COLLEGE COLUMN

M. S. C. W. News Notes
OUR THANK YOU.

Friends have been very gracious to us recently. We wish to acknowledge with thanks the following gifts to the Workshop: \$5 for chairs from Mrs. Henry Prost; \$5 for chairs from Mrs. Fraser; \$10 from Mrs. Sparks, to be used in any way we see fit; \$5 from Mary Phillips, a graduate of last year. Mary is the first senior who has sent us "some" of her "first money." Thanks to Mr. D. L. Bailey for mending our piano bench for us. Mr. Hugh E. Ray of Corinth made a big smile come on our face when he mailed us a check for \$125. A few more like this from some friends would almost pull us out of debt.

Scrap-booking.

A large number of the Y. W. A. girls hiked to Mrs. Earl Burris' home on Wednesday evening and made scrap books to be put into a Christmas box for our Orphanage. Although they're college students they had not forgot the art of making and playing paper dolls. Mrs. Burris is the Y. W. A. Counsellor, and is doing everything possible to make ours an A-1 organization. The membership is divided into four circles, each class representing one circle. The chairmen are as follows:

Freshman Circle—Helen Plane.
Sophomore Circle—Bonnie Jean Montague.
Junior Circle—Rosanel Aldridge.
Senior Circle—Maude Brandon.
Our officers are: Mae Scofield, President; Cammie Morris, Vice-President, and Virginia Miller, Secretary-Treasurer.

Weiner Roast or Banquet—Which?

Mrs. H. H. McClanahan invited her S. S. Class of 60 to a weiner roast, but most of us decided it was a banquet. Two trucks carried the girls to beautiful Lake Norris, the scene of action. There were weiners, sandwiches, pickles, cakes, and more cake, crisp bacon, peanuts and hot coffee. After the feast we gathered around the fire and sang college songs. It was a fine social.

Student Training School.

Our first real Student Training School is going on this week. Mr. Wilds is teaching "Southern Baptists Working Together," and Mr. Farmer of Oklahoma is teaching "Books of the Bible." Formerly the M. S. C. W. girls have had to go to the church at night for these training school courses, but this year our quarters are sufficiently large to accommodate two good classes in the B. Y. P. U. work. Already the Manual has been taught, and also The Plan of Salvation. Soon we begin study courses in the S. S. blue seal course.

Conference Echoes.

The only life that is going to transform conditions back yonder on your campus is the life that streams from the face of Jesus Christ and shines thru your face.—Dr. W. J. McGlothlin.

Our College campuses have the choice spirits of our youth on them.—Dr. McGlothlin.

A little bit of a soul cannot comprehend Love.—Miss Burrall.

Don't talk of God and then not wait to give Him a chance to talk to you.—Dr. Marriner.

I believe the greatest need of the world today is Christian stewardship.—Cecelia Durscherl.

Continuing the conquest of making Christ Campus Commander consists in the conquest of self for control, the conquest of self for character, and the conquest of self for Christ.—J. D. Franks.

Too many of us offer our services to the Lord and then run away.—Mrs. J. L. Johnson.

The college campuses of the United States are the richest and most important pieces of land on this earth.—Dr. McGlothlin.

M. S. C. W. NEWS NOTES

Her Summer Activities

Among the outstanding reports of summer work is that of Rosanel Aldridge, who served as Superintendent of the Primary Department of the Daily Vacation Bible School at the Fifteenth Avenue Baptist Church of Meridian. She had 53 little folks in her department and several assistant teachers. Rosanel also secured over \$100 in contributions for erecting the new Baptist Workshop.

Reports

The first monthly report cards have already gone home. In the batch of 353 sent out, there were 31 who made 100 per cent. Many were in the nineties, but there were also many who were below 70 per cent. Parents should encourage their daughters not only to attend Sunday School but to be punctual in the other points stressed in the 6-point record system as follows: Present, 20 per cent; on time, 10 per cent; Bible brought, 10 per cent; offering, 10 per cent; studied lesson, 30 per cent; attend preaching, 20 per cent.

Records for October

There are 353 Baptist girls enrolled. 265 of these are going to Sunday School at the First Church. Several attend at East End. There are 72 who do not go to Sunday School at all. At this time last year there were 398 girls enrolled and 85 not in Sunday School.

Joining the Church

During October there were 11 who placed their letters in the Church. At the recent Student Conference it was voted in the four separate conference discussion groups that to place the letter in the local church was the right and scriptural thing to do.

Study Course Week

For the first time in our history we have been able to carry on a real Student Thinking School, holding two classes simultaneously. The State men have been with us this week, and each had a good class. There are 76 enrolled in the work, and the books taught are Books of the Bible, taught by Mr. Farmer of Oklahoma, and Southern Baptists Working Together, taught by Mr. Wilds. By having these two classes in the afternoon at the Workshop

no student is compelled to go down town to the classes at night.

Junior Week

At M. S. C. W. instead of initiating the Freshmen, the Seniors initiate the Juniors. They feel that the Junior girls have been in college long enough to need "taking down," and at the same time they feel that Freshmen need helping up rather than taking down. Therefore this week the Juniors are appearing at classes and on the campus in full dress uniform, and they are having to perform tasks for the Seniors. As a result, the Seniors are getting their rooms cleaned, their papers typewritten, errands run free of charge, and when classes are not on the Juniors must amuse the Seniors by performing stunts on the campus.

A Student's Morning Prayer

Help me, O, Father, not to be critical today, but instead, may I say something that will cheer someone else on the way. Help me to be pure in my lot through life; let me be sincere in my deeds; may I be kind in my attitude toward others. Help me not to grow discouraged. Teach me to be God-reliant. Forbid that I shall do anything that will cause Christ to be lowered in the estimation of another girl; help me to magnify my Master. Help me to live my religion and to be thoughtful of others. In His dear name, I pray. Amen."

NOTES AND COMMENTS

The Prescott Memorial Baptist Church, Memphis, of which Elder J. H. Oakley is the very efficient pastor, was burned some months ago just after it had been completed. The plucky pastor and people, however, are now engaged in building a larger and better house.

The outlook for Home and Foreign Missions is rather gloomy at this writing. The two Boards taken together are nearly or quite \$3,000,000.00 in debt. Many of our missionaries are now at home on furlough and will never return to their fields of labor unless our Baptist people pay what they owe to the Lord's cause, and more of them will be called home. What a shame and a death blow this would be to every Baptist in the South—especially those Baptists who have not done their duty in this matter.

Dr. W. Y. Quisenberry has recently returned from a trip around the world visiting our mission fields. He is so full of the cause and its needs that he can scarcely speak on the subject; the needs are so great and our people so slow of understanding. He is now treated in the Baptist Hospital in Memphis, Pray for him.

Mrs. Smith: "Really, Mr. Giles, your prices are getting exorbitant."

Farmer Giles: "Well, mrm, it's this way: When a chap 'as to know the botanical name of what 'e grows an' the zoological name of the hinsect wot eats it, an' the chemical name of wot kills the hinsect, someone's got to pay for it."—Passing Show.

IN MEMORIAM

Thomas Lester Copeland

Son of Dr. and Mrs. E. A. Copeland of Piave, Miss. Born October 15, 1908, at Copeland, Alabama; died July 28, 1925, at Baltimore, Maryland, Johns Hopkins Hospital. Life is a pilgrimage, and individual life seems short and vain compared with the life of a nation, a race, of the earth, or with the eternity of God.

It seems vain in its mistakes and failures, its mysteries, its fatigue and sickness, its sufferings and sorrows, but immortality changes all these estimates of life, solves its mysteries, and transfigures all its periods, experiences and destinies with glory.

In early death the young Christian safely reaches the haven, while others encounter adverse currents, or are driven by storms to unknown shores. This young man went in the beginning of his life, it seems, yet God had wrought a noble work in him, one which was as a "bright light shining more and more unto the perfect day."

He went in the midst of unfinished plans, yet the broken column is a symbol of what the completed building is in his life in eternity and a voice from heaven declares that not the living but the dead may be perfectly blessed.

"Precious in the sight of the Lord is the death of his Saints" and when one of his children takes this step boldly and full of faith it must be grateful to the watchful eyes of the heavenly Father who rejoices that now he can take him home.

His was a life of suffering which he bore patiently, strengthened and cheered by a devoted family whose one thought and aim was his comfort and pleasure, but those who loved him gave generously of their hearts' fondest affections, that his welfare might first be assured.

All that loving hearts and hands could do was done until the tired eyes closed in their last sleep.

In all his affliction his mind was perfectly clear, and he would discuss business matters with perfect precision.

He was converted early in life and at the time of his death was a member of the Baptist Church at Piave, Mississippi. Often he talked to his pastor about the church and its work. His faith in God was such that assurance of his future was unaffected by any experience.

When leaving home for Baltimore where he was taken for expert medical attention, he said to a friend: "If I do not get back, you will know where to find me." This, with other proofs of his perfect trust, is a source of satisfaction to the loved ones, who naturally sorrow at the separation, for

"Yet we must part, and, parting, weep;

What else hath earth for us in store?

These farewell pangs, how sharp and deep!

These farewell words, how sad and sore!
"Yet we shall meet again in peace,
To sing the song of festal joy;
Where none shall bid our gladness cease,
And none our fellowship destroy.
"There, hand in hand, firm linked at last,
And heart to heart enfolded all;
We'll smile upon the troubled past,
And wonder why we wept at all."
Lovingly, his pastor's wife,
—Mrs. A. L. O'Briant.

MY MEETINGS FOR 1925

The second Sunday in June our meeting began at the Southern Camps, with C. G. White as singer, and continued for nine days. There was not accomplished what we desired, but we had a good meeting. Results of the meeting, 4 baptized and 13 by letter. Did my own preaching.

Bethel Church, Lawrence County
Second Sunday in July, with Bro. Z. A. Polk, running there for 5 days. A great revival. God was there from the beginning in great power in answer to prayer. The church greatly revived; pastor and people brought closer together, and many enlisted in the Lord's work.

Nola Church, Lawrence County
The third Sunday in July, with Brother A. C. Furr doing the preaching and C. G. White doing the singing. Preaching was excellent; deep and searching. Singing in my judgment great, because of the fact that there was no rag time; all was of the highest type for church service, and the Gospel preached in every song. One baptized; work built up.

Shady Grove Church, Smith County
The fourth Sunday in July, with Bro. J. J. Hedgepeth to do the preaching, and did it in an excellent way, God using him to search the hearts of the hearers and bring conviction and repentance and new resolutions every day on the part of those who had already made confession. Eight by letter and six by experience received into the fellowship of the church. At the close of the meeting visiting preacher and people gave the pastor a surprise. \$126.50 was raised in cash and subscriptions over and above salary, to be placed on a new car for the pastor. Of course pastor's heart was made to rejoice.

Shilo Church, Lawrence County
The first Sunday in August, doing my own preaching, with C. G. White to do the singing, and in his big heart and loving, smiling way he led not only the choir but the audience to sing as possibly they had never sung before. And of course with that and almost the entire au-

dience praying, the pastor had to preach some. In a noonday prayer meeting more than 30 pledged to hold up the pastor's hands and stand by him in all the work, and especially the bringing of certain criminals to justice, that have so much marred the beauty, virtue, morals, manhood and womanhood of our community. Results, church greatly revived and twenty-eight received into the church.

New Zion Church, Lawrence County
The second Sunday in August, with Bro. J. V. Moore as helper, and on account of his health, I divided time with him, he preaching one sermon and I one. This is just a little, weak church 6 miles west of Monticello, and has been said by some that she would never wake up again, but truly she has been aroused out of her long sleep. The church was reorganized during the meeting with 17 members present. Officers were elected, the scribe as pastor. Bro. Moore is a young preacher, but the Lord wonderfully uses him. He preaches with the power and with the spirit of God leading, moves men in a wonderful way. Results, 19 baptized, 1 restored, 1 under watch care, 4 by letter, and a good live pounding for pastor and helper.

Dublin Church, Jeff Davis County
With Bro. Z. A. Polk, the fifth Sunday in August. Great crowds came from day to day and searched the scriptures to find out whether or not these things were so. Men and women showed evidence that they were deeply convicted, and desired to live better lives. Young women were not only convicted but from time to time broke down in

tears and in their sobs cried out to God, and God heard and answered their prayers. The church was greatly revived, pastor and people brought closer together, and the cause built up in a wonderful way.

I sincerely desire the prayers of my brethren, to the end that the Lord will use me in a wonderful way in bringing in the lost, and leading my people to a deeper consecrated life, and to do more for our great denominational enterprises.

—W. P. Sandifer,
Mendenhall, Mississippi.

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To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Four outstanding Features in the Annual Report of the Baptist Memorial Hospital to the Mississippi Baptist Convention:

- (1) Built for Service; nearly 12,000 patients annually admitted, testifies to its usefulness to Mankind.
- (2) Over \$130,000.00 a year Charity. By far the largest amount of any hospital in the South, shows its great help to those who cannot help themselves. All "In His Name".
- (3) Fifty-eight graduates from the Training School this year. The largest number ever graduated from any Training School in the South. This school is maintained at a cost of over \$100,000.00, annually, to the hospital. Each student, by giving eight hours service daily to patients, earns a profession second to none, in Service; all other professions cost thousands of dollars.
- (4) Our splendid financial showing; \$130,000.00 bonds paid this year from 75 Million and Co-operative Plan, not from hospital receipts. All expenses, equipment, and charity paid out of hospital receipts. We still owe \$80,000.00 bonds due in May 1926 and 1927. It would cripple the greatest Hospital in the South if any portion of our receipts were taken away from the actual service rendered in the hospital.

In addition to the above, it is a Home for every preacher and his family when sick and no charge for room, board, hospital nursing, laboratory or x-ray service.

All Mississippi Baptists should rejoice that they have made possible the greatest Hospital and by far the largest charity, the greatest Training School for girls in the South, and a Home for every preacher, of all denominations.

WHAT WE NEED: Payment of pledges, so that we can pay bonds, for we must not use hospital receipts to pay them. A Chapel to seat five hundred. The University of Tennessee has bought all the property West and South of the Nurses Home and a Million Dollar Building Program has been started. They will have a thousand students.

Can you imagine a finer Memorial and a more useful one, than a Chapel on a lot just West of the Nurses Home, where the students and the patients of the Baptist Memorial Hospital, the students from the Training School of the Nurses Home, City Hospital, located just one block away and the students from the University of Tennessee (Medical Department) may assemble and worship.